

Polishing the Silver Covenant Chain



Building Relationships between Federal, State
Agencies and the Haudenosaunee

Ohen:ton Karihwaterhkwen

“Words Before All Else”

~The People~

Today we have gathered and we see that the cycles of life continue. We have been given the duty to live in balance and harmony with each other and all living things. So now, we bring our minds together as one as we give greetings and thanks to each other as People.

Now our minds are one.

~The Mother Earth~

We are all thankful to our Mother, the Earth, for she gives us all that we need for life. She supports our feet as we walk about upon her. It gives us joy that she continues to care for us as she has from the beginning of time. To our Mother, we send greetings and thanks.

Now our minds are one.

~The Waters~

We give thanks to all the Waters of the world for quenching our thirst and providing us with strength. Water is life. We know its power in many forms-- waterfalls and rain, mists and streams, rivers and oceans. With one mind, we send greetings and thanks to the spirit Water.

Now our minds are one.

~The Fish~

We turn our minds to all Fish life in the water. They were instructed to cleanse and purify the water. They also give themselves to us as food. We are grateful we can still find pure water. So, we turn now to the fish to send our greetings and thanks.

Now our minds are one.

~The Trees~

We now turn our thoughts to the Trees. The Earth has many families of Trees who have their own instructions and uses. Some provide us with shelter and shade, other with fruit, beauty and other useful things. Many peoples of the world use a Tree as a symbol of peace and strength. With one mind, we greet and thank the tree of life.

Now our minds are one.

~The Birds~

We put our minds together as one and thank all the Birds who move and fly about over our heads. The Creator gave them beautiful songs. Each day they remind us to enjoy and appreciate life. The Eagle was chosen to be their leader. To all the Birds-from the smallest to the largest-we send our joyful greetings and thanks.

Now our minds are one.

~The Four Winds~

We are all thankful to the powers we know as the Four Winds. We hear their voices in the moving air as they refresh us and purify the air we breathe. They help to bring the change of seasons. From the four directions they come, bringing us messengers and giving us strength. With one mind, we send our greetings and thanks to the Four Winds.

Now our minds are one.

~The Thunderers~

Now we turn to the west where our Grandfathers, the Thunder Beings, live. With lightening and thundering voices, they bring with them the water that renews life. We bring our minds together as one to send greetings and thanks to our Gran4fathers, the Thunders.

Now our minds are one.

~The Plants~

Now we turn towards the vast fields of Plant life, As far as the eye can see, the Plants grow, working many wonders. They sustain marry life forms, With our minds gathered together, we give thanks and look forward to seeing Plant life for many generations to come.

Now our minds are one.

~The Food plants~

With one mind, we turn to honor and thank all the Food Plants we harvest from the garden. Since the beginning of time, the grains, vegetables, beans and berries have helped the people survive. Marry other living things draw strength from them too. We gather all the Plant Foods together as one and send them a greeting and thanks.

Now our minds are one.

~The Medicine Plants~

Now we turn to all the Medicine Herbs of the world. From the beginning, they were instructed to take away sickness. They are always waiting and ready to heal us. We are happy there are still among us those special few who remember how to use these plants for healing. With one mind, we send greetings and thanks to the Medicines and to the keepers of the Medicines.

Now our minds are one.

~The Animals~

We gather our minds together to send greetings and thanks to all the Animal life in the world. They have many things to teach us as people. We see them near our homes and in the deep forests. We are glad they are still here and we hope that it will always be so.

Now our minds are one.

~The Sun~

We now send the greetings and thanks to our eldest Brother, the Sun. Each day without fail he travels the sky from east to west, bringing the light of a new day. He is the source of all the fires of life. With one mind, we send greetings and thanks to our Brother, the Sun.

Now our minds are one.

~Grandmother Moon~

We put our minds together and give thanks to our oldest Grandmother, the Moon, who lights the nighttime sky. She is the leader of women all over the world, and she governs the movement of the ocean tides. By her changing face we measure time, and it is the Moon who watches over the arrival of children here on Earth. With one mind, we send greetings and thanks to our Grandmother.

Now our minds are one.

~The Stars~

We give thanks to the Stars who are spread across the sky like jewelry. We see them in the night, helping the Moon to light the darkness and bringing dew to the gardens and growing things. When we travel at night, they guide us home. With our minds gathered together as one, we send greetings and thanks to all the Stars.

Now our minds are one.

~The Enlightened Teachers~

We gather our minds to greet and thank the enlightened Teachers who have come to help throughout the ages. When we forget how to live in harmony, they remind us of the way we were instructed to live as people. With one mind, we send greetings and thanks to these caring Teachers.

Now our minds are one.

~The Creator~

We turn our thoughts to the Creator, or Great Spirit, and send greetings and thanks for all the gifts of Creation. Everything we need to live a good life is here on this Mother Earth. For all the love that is still around us, we gather our minds together as one and send our choicest words of greetings and thanks to the Creator.

Now our minds are one.

~Closing Words~

We have now arrived at the place where we end our words. Of all the things we have named, it was not our intent to leave anything out. If something was forgotten, we leave it to each individual to send such greetings and thanks in their own way.

Now our minds are one.

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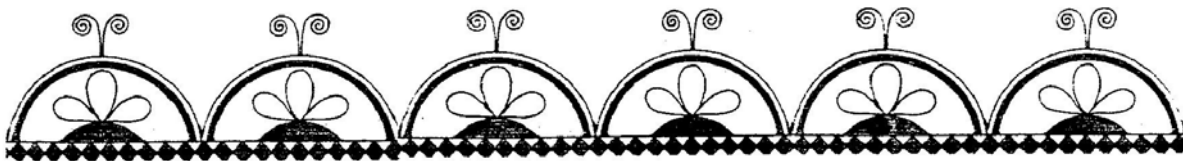
Polishing the Silver Covenant Chain



Building Relationships between Federal, State Agencies and the Haudenosaunee

The League of the Haudenosaunee, more commonly known as the Six Nations (Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora Nations), send its greetings to the men, women and children of other nations of this land The league of the Haudenosaunee continues as a sovereign people on the soil it has occupied on Turtle Island since time immemorial, and we extend friendship to all who recognize our constitutional government and who desire peaceful relations. (Excerpt from the Haudenosaunee passport)

Preamble



Opening

Since the arrival of the Europeans on North America, the Haudenosaunee have strived to have peaceful relations with peoples from other nations. The protocols and processes underlying these relations have been embodied in the traditional teachings of the Haudenosaunee. They have been embodied in instruments such as the Two Row Wampum, Silver

Covenant Chain, and the Canandaigua Treaty of 1794.

The Haudenosaunee have had a relationship with United States since the thirteen colonies were considering forming a union. On September 16, 1987, the 100th Congress passed a joint resolution acknowledging the contributions of the Haudenosaunee to the development of the United States Constitution. Appendix A is a copy of the concurrent resolution of the 100th Congress.

This document has been produced to help build the relationship between federal agencies and the Haudenosaunee. Metaphorically, it is proposed to bring out the Silver Covenant chain and polish it, to remove the tarnish that has accumulated over the years. The Haudenosaunee envisage this relationship based on principles of peace, a good mind, and the power of a good mind or strength.

Introduction and Purpose

Various federal laws, executive orders and military directives require that federal agencies consult with the Haudenosaunee on both cultural and natural resource issues. The federal agencies responsible for implementing these directives have a challenge in trying to fulfill their responsibilities in a timely and respectful fashion. They do not know who the Haudenosaunee are, who to contract regarding cultural and natural resources, or what the territories the Haudenosaunee were in the past or are today.

The Haudenosaunee have a challenge in responding to the federal agencies who are trying to fulfill their responsibilities. There is no consistency in how the different federal agencies are approaching the Haudenosaunee to establish relationships. Each agency has its own idea of how to work with us. We are being overwhelmed with requests for information. There are hundreds and perhaps thousands of requests for Haudenosaunee participation in projects that are taking place today.

It is proposed that this document provide the basis for the relationship the Haudenosaunee have with federal agencies that interact with the nations of the Haudenosaunee. It will identify Haudenosaunee contacts. It will hopefully bring consistency to an inconsistent relationship to cultural and natural resources.

Part 1 Haudenosaunee Welcome

1.1 Haudenosaunee Thanksgiving Address

Whenever the Haudenosaunee gather, our meetings are started and ended with the Thanksgiving Address. We have presented an English summary of the Thanksgiving Address at the beginning of this document. "The Words That Come Before All Else" is how we see and understand the world. It has a deliberate structure to it. It starts with the people and moves outward and upward from the earth to the waters to the plants and four legged creatures to the bird life to the sky world and concludes with the Creator who made all life with nothing lacking.

The Thanksgiving Address reminds each person present that human beings are a small part of a much larger natural world. Its structure is meant to address and return thanks to each part of the natural world separately. After each part, the speaker states that "we who are gathered here have put our minds together for this purpose," and the assembled people indicate their agreement.

The Thanksgiving Address reminds those gathered that they have duties and responsibilities, not only to themselves, but also to the entire natural world and the rest of creation. The message is simple, that as each part of the natural world continues to fulfill its responsibilities, so we as humans have our own responsibilities to fulfill to maintain the world as it should be.

1.2 Wampum Strings

As giving thanks is the first step in peoples coming together, the recital of the Wampum Strings or condolence is next. During a "full" condolence of the Haudenosaunee, the speaker presents 15 strings of wampum during the oration. The "Three Bare Words" are the first three parts of the Condolence Ceremony. It is referred to as the "Three Bare Words" because the speaker usually does the oration without the strings of wampum. In other words, his hands are bare or without wampum.

Travelers from near and far to council with the Haudenosaunee are offered the "Three Bare Words." These words are offered to console, heal, and restore the mind to health so that the mind is clear and able to be at peace. The speaker addresses suffering and grief and the need to clear one's eyes, ears, and throat. This sacred process is an important part of Haudenosaunee protocol and has been followed since time immemorial.

As part of the Haudenosaunee Consultation Protocol, the "Three Bare Words" are offered to those who are meeting with the Haudenosaunee. After the words are spoken, the people are invited to reply. There is no set or expected reply; instead, people usually speak about how the words made them feel. The process is meant to clear the mind so that all energies can be used to work together for a peaceful solution.

During the "Three Bare Words," you will hear words similar to the following:

Today, we have joined to put our minds together, but before this council can proceed we need to offer you condolence. The Ceremony of Condolence is the threshold to Peace. The "Good Mind," a clear and rational mind, accepts peace as a matter of reason. The Good Mind accepts and welcomes the unity of our nations brought together in peace.

When your eyes are filled with tears for those who have passed on to the Creator's land, you are unable to see your brothers and sisters clearly. Your tears also prevent you from seeing the world around you clearly. With these words, we wipe the tears from your eyes so that you may once again see clearly.

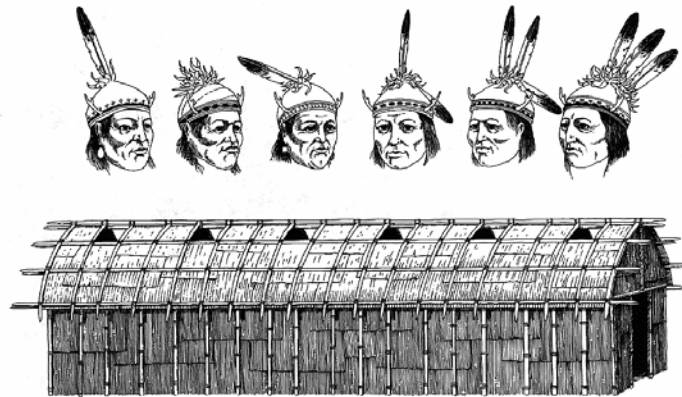
The suffering from grief and sorrow can clog your ears. When your ears are stopped up you are prevented from clearly hearing what is being said. With these words we wipe away your grief and sorrow, so that you can hear clearly what is being said.

Suffering can cause your throat to become stopped with grief. The suffering can prevent you from being able to speak. With these words, we open your throats so that you will be able to speak openly, without obstruction.

We take the purest white deerskin and clean the insides of your bodies of any impurities that may have become lodged there. Now you can live in comfort and peace.

Part 2

Haudenosaunee Background Information



The Six Nations Confederacy was and is likened to a longhouse.

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2.1 Overview of the Haudenosaunee

Haudenosaunee is the traditional name of the Iroquois. This includes what has also been called the Six Nations Confederacy - Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora Nations. We use the word *Haudenosaunee* instead of the more common terms, Iroquois or Six Nations Confederacy. Appendix B "Haudenosaunee Terms of Reference" has definitions of other Haudenosaunee Terms.

There is no Iroquois Nation; there are six separate nations that are collectively called Haudenosaunee, which means "People Building a Long House," or "The People of the Long House." It is the name for the traditional people of the Mohawk, Oneida, Onondaga, Cayuga, Tuscarora, and Seneca Nations. We also use "Hodenoshoni" meaning "The Completed Long House." We also refer to ourselves as *Ongwehonwh*, meaning that we are the "Original People" or "Real People" of this land.

Of utmost importance to the Haudenosaunee is the welfare of the future generations. In fact, the Haudenosaunee always consider the impact of our decisions upon the next seven generations. With this in mind, the Haudenosaunee have done all we could to maintain our unique way of life. We still keep our native languages alive. We still perform our ancient rituals of thanksgiving. We still operate our traditional form of government under the Great Law of Peace. The Clan Mothers and Council of Chiefs work hard to keep our cultural values alive in both the thinking and actions of our children.

The seventeen communities of the Haudenosaunee are special places. The people still plant their corn, beans and squash, keeping alive both the seeds and plant spirits inherited from our ancestors. We still harvest wild berries, maple sugar, and natural medicines found in the woods and fields of our communities, Lacrosse is an important

expression of our culture and is played in all of our communities. The people also work in a variety of occupations and build a way of life that combines the best of all worlds.

2.2 The Haudenosaunee

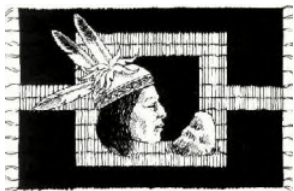
The Haudenosaunee are actually six separate nations of people who have agreed to live under the Great Law of Peace. They are as follows:



Mohawk Nation

The Mohawk Nation originally resided in the rich Mohawk Valley and enjoyed a vast territory that stretched from the Catskills to the Adirondack Mountains. Known as the People of the Flint, they were the first to greet the white traders, missionaries and settlers. It was the villages of the Mohawk Nation, complete with long bark-covered houses, circular palisades and guard towers that were called "castles" by the Europeans. These "Indian castles" could hold several thousand people, surrounded by vast fields of corn, beans and squash.

The Council of the Mohawks are divided as follows. There are three major clans, Wolf, Turtle, and Bear. Three Sachems or Chiefs represent each clan for a total of nine Chiefs on the Council.



Oneida Nation

The Oneidas are the People of the Standing Stone, so named because of a large stone that was placed in the fork of a tree near the entrance to their villages long ago. One of three "Younger Brothers" of the Haudenosaunee along with the Cayuga and Tuscarora Nations, the Oneida Nation has struggled to retain their identity and homeland. The traditional Oneidas retain a foothold in their aboriginal lands in Oneida, NY, although the majority of Oneidas live in either Ontario or Wisconsin.

The Council of the Oneidas is divided as follows. There are three major clans, Wolf, Turtle, and Bear. Three Sachems or Chiefs represent each clan for a total of nine Chiefs on the Council.



Onondaga Nation

The Onondaga Nation is located in the center of Haudenosaunee territory. They call themselves People of the Hills due to the beautiful hillsides that surround their homes in central New York. Located south of the city of Syracuse, New York the Onondaga Nation is the regular host of the Grand Council of the Haudenosaunee. They are referred to as the Keepers of the Central Fire and still maintain the spiritual and political fires within the hearts and minds of the Haudenosaunee people everywhere. As the keepers of the Central Fire, the Onondaga Nation selects the Tadodaho, the only chief who belongs to all of the Haudenosaunee.

The Council of the Onondagas is divided as follows. There are eight clans, Deer, Eel, Wolf, Hawk, Heron, Snipe, Turtle, and Beaver and a total of fourteen Sachems or Chiefs on the Council.



Cayuga Nation

The Cayuga Nation are the People of the Great Swamp, whose aboriginal territory was in central New York near the Montezuma Swamp. The Cayuga villages were also situated along the Finger Lakes. The Cayuga Nation has suffered illegal taking of their lands over the last two hundred years, to the point where they lost all of their land and had to relocate.

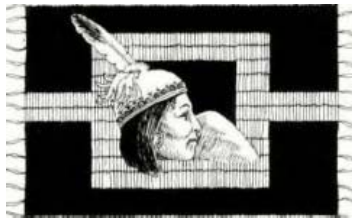
The Council of the Cayuga's is divided as follows. There are five clans, Bear, Heron, Sandpiper, Turtle and Wolf and a total of ten Sachems or Chiefs on the Council.



Tuscarora Nation

Originally from North Carolina, the Tuscarora Nation became a part of the Haudenosaunee in the second decade of the 18th century after many of their ancestors were driven from their homelands by the English. They were given land next to the Oneidas from which they were compelled to leave after the Revolution. The Seneca Nation then provided some land upon which their current territory has been established near Niagara Falls, New York.

The Council of the Tuscaroras are divided as follows. There are eight clans, Turtle, Wolf, Bear, Beaver, Snipe, Eel, Sand turtle and Deer and a total of fourteen Sachems or Chiefs on the Council.



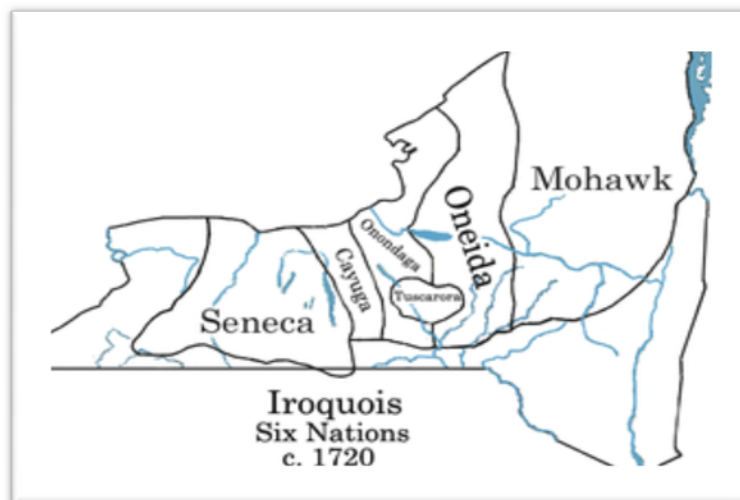
Seneca Nation

Tradition tells of the emergence of the Seneca people from a hill near Rochester, NY. Four primary Seneca villages of the past were located along the Genesee River Valley. At one point, the Senecas held domain over all the lands within New York State west of Seneca Lake, as well as lands in Pennsylvania and Ohio. Today, there are three Seneca communities with two distinct Seneca governments. The Tonawanda Seneca Nation still retains their position as the Western Door Keeper for the Haudenosaunee.

The Council of the Tonawanda is divided as follows. There are eight clans, Turtle, Wolf, Bear, Beaver, Snipe, Hawk, Heron, Deer and a total of eight Sachems or Chiefs on the Council.

2.3 Land of the Haudenosaunee

Figure 1 contains a map of the current Haudenosaunee communities. To the east are the communities of the Mohawk Nation in the Land of the Flint. They are called the Keepers of the Eastern Door. In the center is the Onondaga Nation in the Land of the Hills. They are the keepers of the Central Fire. To the west is the Seneca Nation in the Genesee River Valley. They are the Keepers of the Western Door. Together, these three nations are the referred to as the Elder Brothers. Between these Elder Brothers rest the Cayuga, Oneida, and Tuscarora Nations, who are referred to as the Younger Brothers.



Haudenosaunee Territory

Figure 1

The Haudenosaunee still occupy some of their original territory and these lands have never been taken from us, nor held in trust by the United States. These lands remain free and are the independent territory of the Haudenosaunee. The lands we still occupy are often called reservations, because they are present portions of the original territory that were "reserved" for the exclusive use of our Nations.

Today, there are seventeen Haudenosaunee communities. The Haudenosaunee reside on the territory of their ancestors as well as other lands that resulted from removal policies. The Mohawks live at Akwesasne that transcends the New York, Ontario and Quebec border, as well as at Kahnawake (Caughnawaga) and Kahnasatake (Oka) in Quebec, and Tyendinaga (Deseronto) and Wahta (Gibson) in Ontario. The Onondaga Nation resides near Syracuse, New York. The Seneca live at Tonawanda, Cattaragus, Oil Spring and Allegany. The Oneida live primarily at 32 acres and Marble Hill in New York, as well as lands in Oneida, Wisconsin and Oneida on the Thames, Ontario.

The Tuscarora Nation, originally from North Carolina, migrated north to Virginia, Pennsylvania and eventually to central New York. During the Revolutionary War, many Haudenosaunee Villages were destroyed by the American army and the Tuscarora and Seneca resettled in western New York where they reside today.

Seneca-Cayuga live in Oklahoma due to relocation, but the Cayuga Nation who remained in Haudenosaunee territories presently do not have a homeland, and people from all nations live at the Grand River Territory, also called the Six Nations Reserve, near Brantford, Ontario.

There are no firm boundary lines between the aboriginal territories of each nation. The borders are more like buffer zones and different nations shared the use of those buffer lands. There is no hard and fast way to delineate our traditional territories by nation because our people are culturally affiliated by clan, belief and language, which transcends any geographical boundaries. Appendix C is a listing intended to show the geographic areas of interest by counties for each nation.

2.4

How Do the Haudenosaunee Govern Themselves?



It is important to understand that the Haudenosaunee operate under their own law, not under the authority of the federal or state government. We have our own constitution that we call the Great Law of Peace.

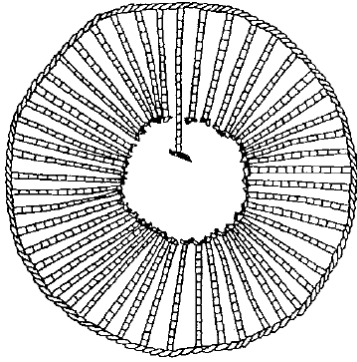
Origin of the Great Law

The Peacemaker was the spiritual messenger who brought the Great Law to the Haudenosaunee over 1,000 years ago. Born on Lake Ontario's northwest shore, the Peacemaker journeyed among the Haudenosaunee at a time when endless wars and blood feuds had reduced the Five Nations to near anarchy and despair.

Among the Mohawks he met an Onondaga exile named Ayawentha, or Hiawatha. Together, the Peacemaker and Hiawatha persuaded the five warring nations to join in a "Great Peace" based on a "great binding law." Only one fearsome Onondaga stood in their way: the original Tadodaho – a wizard with snakes in his hair who was ultimately won over by Hiawatha and the Peacemaker.

Then, with all 50 chiefs of the first Grand Council assembled on Onondaga Lake's shore, the Peacemaker planted the original Tree of Peace - a magnificent white pine - beneath which the Five Nations buried their weapons of war. Four long roots, called the "white roots of peace," stretched out from the tree in four sacred directions.

The Peacemaker proclaimed: "If any man or any nation outside of the Five Nations shall show a desire to obey the laws of the Great Peace ... they may trace the roots to their source ... and they shall be welcomed to take shelter beneath the Tree ..."



Organization of the Grand Council

Under the shade of the Tree of Peace, seats were prepared for the Sachems or Chiefs to keep and watch the Council Fire and the Peacemaker instructed that all business of the Haudenosaunee would be conducted there before the Sachems. Five bound arrows symbolize the completed union. It brought the Haudenosaunee together as one, in one head, one body, one spirit and one soul to settle all matters as one. It established the framework to work, counsel and confirm together for the future of coming generations.

The Sachems of the Haudenosaunee are unified in a circle. If a Sachem goes outside the circle, he leaves behind his title and birthrights as a Haudenosaunee. Individuals who submit to laws of foreign nations also lose all birthrights and claims of the Haudenosaunee and territory.

The care taking and watching of the Council Fire is the responsibility of the Onondagas. If a matter is brought before the Grand Council, a messenger will be sent from the Onondagas to the other Nations to call them together to sit in Council to consider the matter.

The Council of the Haudenosaunee is as follows: the Mohawks, Onondaga and Seneca are known as the elder brothers and the Cayugas, Oneidas, and Tuscaroras as the younger brothers. The Mohawks are the Keepers of the Eastern Door; the Seneca's the Western Door and the Onondagas are the Fire Keepers and record all matters that are discussed concerning the Haudenosaunee.

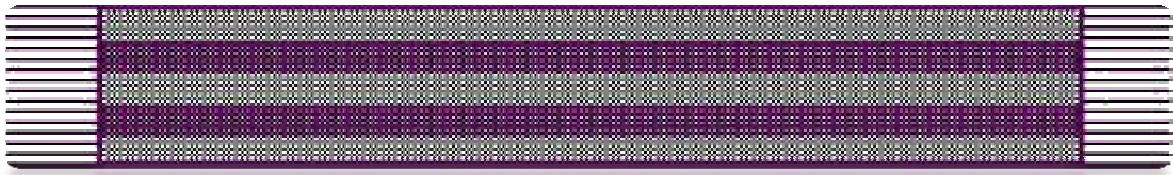
Whenever the Sachems gather to hold Council, the Onondagas open the Council. The Council is opened with the Thanksgiving Address and then is ready to discuss all important matters. Council is always closed before dark as the Council shall not convene after dark. The Onondagas also sanction and confirm all decisions referred to the Council. During the meeting of the Grand Council, all of the Fire Keepers must be present and agree unanimously on the matters set before them.

The following is the procedure used by the Haudenosaunee for opening, discussion and decision making. All matters of the Haudenosaunee are worked out by the two combined bodies of Sachems, first to the Mohawks and Senecas, and secondly, to the Oneidas, Cayugas, and Tuscaroras. All decisions and agreements are then referred to the Onondagas for final confirmation.

If a decision is made by the first two bodies of Sachems that would not be of benefit to the people, then the Onondagas will refer it back to the first and second body of Sachems for further deliberation pointing out areas of difficulty. The first and second bodies of Sachems will reconsider it, making whatever changes are required. When this is completed then it will be referred back to the Onondagas for ratification.

Part 3

Foundations of Haudenosaunee Relationships



It is important to share information about Haudenosaunee wampum belts. The belts are important symbols for the Haudenosaunee as the words of our ancestors were spoken into these belts. It represents our sacred history. The belts were made to commemorate great events, ratify treaties and remember historical actions. The symbols reflect the meaning of that event, but some of the symbols can have multiple meanings. Appendix D provides some information on Treaty Belts that have been returned to us.

3.1 Two Row Wampum

The Two Row Wampum is a treaty belt created in the 17th century to record an agreement between the Haudenosaunee and Dutch settlers in eastern New York. The belt consists of alternating rows of purple and white wampum running the length of the belt. The two purple rows symbolize two vessels traveling the river of life together, side by side. One vessel, a ship, was for the Dutch. The other vessel, a canoe, was for the Haudenosaunee. The meaning behind this treaty belt is that as the two vessels travel the river together they are to help each other, from time to time, as people are meant to do. They are to stay in their own vessels and not try to steer the other vessel.

The vessels are connected by three white rows of wampum. They symbolize three principles, skennen or peace, kanikonriio or the good mind, and kasastensera or strength. These principles guide the Haudenosaunee in our relationships today. Peace requires action. We must have good communication to have a positive relationship. A good mind requires that we work towards common interests rather than focus on our differences. Strength arises from following these first two principles and the relationship becomes healthy.

3.2 Silver Covenant Chain

The Silver Covenant Chain is a unique Haudenosaunee-European political tool that changed the face of North America. Beyond the seemingly perpetual conflict of Native American-white relations was an idea of peace between the colonist and the Haudenosaunee that was manifested for over two centuries in the Silver Covenant Chain of Peace.

The Covenant Chain was more than a symbolic reference to the making of peaceful relations. It was also the actual confederation of Native nations and their allies, tied together with English colonies. To the Haudenosaunee, the Covenant Chain was the means by they could attach themselves to other Native American nations who were not in their confederacy, as well as the European colonists. The Covenant Chain was also a way to wipe the slate clean should there be transgressions.

The Covenant Chain of Peace, itself a metaphor for the preferred treaty relationship, is based upon the older metaphor of men linking arms as a show of peace. The links of a chain reminded the old timers of this linking of arms to show solidarity and peacefulness. A renewal of the commitments of a treaty agreement therefore became known as "polishing the chain" to remove any rust or dirt (metaphors for bad conduct) as a way of renewing the terms and spirit of the agreement.

There were said to be three links to the original chain, representing the concepts of peace, friendship, forever. The Haudenosaunee believe that the Covenant Chain is an idea of a path that connects the two nations, a path that promotes peace, meaning that they are free to travel to each other to talk, for help and support.

3.3 Treaty of Canandaigua of 1794

The Treaty of Canandaigua is legally a part of the supreme law of the land as guaranteed by the United States Constitution. This treaty was negotiated by two independent sovereign governments, the Haudenosaunee and the United States. Each side agreed to declare boundaries specifically set forth in the treaty. Each side agreed to guarantee the free use of and enjoyment by each government of its own lands, without interference from the other. Each side agreed to that the common goal would be peace and friendship between the two parties. Appendix E is a copy of the wording contained in the Treaty of Canandaigua.

The Treaty of Canandaigua was a treaty of accommodation, born of military and political necessity on both sides. Because the Haudenosaunee at the time was too powerful a force to be subjugated by the fledgling United States government, President George Washington had the treaty drawn up in terms of equality - without the restrictions imposed on Indian nations by later treaties. The Canandaigua Treaty remains in effect today, and is still formally observed by the U.S. government.

Part 4

Haudenosaunee Policies and Practices Today



4.1 Haudenosaunee Cultural Properties

Haudenosaunee culture shapes the behavior of its' members in deep and persistent ways, sometimes, even beyond the conscious control of the individual. It is a way of being, of acting, of reacting. Culture, therefore, is a way of thinking, a way of feeling but also an intuitive way of problem solving and a unique way to express oneself in the world. The Haudenosaunee call all of this Ongwehoweka meaning all things that pertain to the way of life of the Original People.

Each generation defines for itself what its culture is, and these definitions may be different across the generations. Certainly there will be some underlying foundations that remain, but there are also new ways to express cultural values.

Identifying cultural properties for the Haudenosaunee must be done in a manner that is consistent with our culture. It must consider what is important to the Haudenosaunee. It is less about identifying a building or monument and more about identifying locations that have spiritual, cultural, and political significance to the Haudenosaunee. Appendix F is a listing of types of cultural properties that is of interest to the Haudenosaunee.

4.2 Haudenosaunee Policy on Human Remains

The Haudenosaunee Beliefs

We have been taught that we bury our dead into the ground so that their bodies can become part of the sacred Earth. We believe that we come from the Mother Earth and that the human remains that rest within the Earth are an important spiritual connection to the spirit of the Earth. The Earth is enriched by the dead as our flesh becomes part of the soil. The souls of the dead have a path of destiny that they must follow. We refer to this as their journey after life. In this way, we feel that the dead are around us and protects us as we hold our ceremonies or dances. We believe that the dead have power and it is dangerous to neglect the spiritual needs of the dead. The protection of

the human remains and associated graves, sacred burial sites and related objects from the graves of the Haudenosaunee are the responsibility of each generation of Chiefs, Clan mothers, and Faithkeepers. We believe that the remains, the associated burial objects and the actual soil in which they rest is sacred. There is no acceptable excuse to justify the desecration of this sacred burial.

Violation of our Spiritual Rights

Removing the remains from their eternal resting place is a great desecration to both the dead and the living. The disturbance, destruction, and theft of the dead is a violation of the religious and spiritual welfare of the Haudenosaunee. As long as the human remains are disturbed, there will be spiritual consequences to our people. The desecration of the graves of our ancestors, no matter what the age of the burial, is a violation of our religious freedom. Permits issued by the State of New York or any other local government, to allow anyone to violate the sanctity of the graves of our ancestors can no longer be tolerated. In the past, our ancestors buried many objects along with the body with the belief that in the afterlife, you will need all of those things that you need in this life. All types of objects have been associated with burials, including decorated clothing, glass beads, shell beads, silver combs, tools and weapons, ceramic and metal cooking pots, wampum belts, strings of wampum, and a variety of personal items. The removal of these objects from the grave is a theft from the dead.

Violation of our Human Rights

The remains of our deceased relatives are not "archaeological resources" that are subjects of study. They are human beings who once lived on this land. They had real lives and feelings. They had spiritual expectations about their final resting places. To look at Native Americans as objects rather than as human beings is a gross violation of our human rights. All graves and burial sites, Native or other races, deserve respect. Our dead relatives deserve the basic human right to a dignified burial. We do not believe in the use of permanent headstones to mark graves of our ancestors and state law makes a difference between cemeteries and unmarked burials. Our burial sites deserve to be considered hallowed ground, whether they are marked or not. There has been double standard in dealing with our people and non-Native remains. Non-Native grave sites are often afforded more protection than Native burials. Despite the efforts of state agencies to identify Native grave locations, construction permits are issued nonetheless. Our dead relatives deserve the same right to an eternal resting place as all other races and religions.

Violation of our Treaty Rights

The unearthing of the remains of our ancestors from their eternal resting place is also a violation of promises made to the Haudenosaunee under the terms of the Canandaigua Treaty of 1794. By that treaty, the United States, including the State of New York, promised not to "disturb" the Haudenosaunee in the free use and enjoyment of their lands. We have been on record protesting the desecration of our graves. The continual destruction of Native graves, the stealing of Native remains and the looting of burial objects causes us serious mental, emotional, and spiritual harm. Our people are continually upset by these events and we have been forced to adjust our spiritual traditions to accommodate outside developments. The desecration of the graves violates the mutual respect promised by the United States as they pledged a firm and permanent friendship between our peoples. The treaty also promised to remove the cause of complaint that upsets our peace. We therefore make it clear that the desecration of the graves of our ancestors causes great harm to our people and the United States and State of New York have an obligation to protect the general welfare of our people as promised in the legally binding treaties.

4.3 Past Burial Practices and Sites

In ancient days, the dead were handled differently than today. When people died, their bodies were wrapped in hides and placed on wooden scaffolds. Eventually, the flesh would decay and when the villages moved to a new location, the bones of the dead would be removed from the scaffolds, cleaned and re-wrapped. The small bundles of bones would then be buried in group graves called ossuaries. Some bodies were buried in single graves, with the body placed in a flexed position, as if sitting on the ground with the knees folded up and arms crossed over the knees.

In the late 1500s, fifty percent of Seneca graves contain artifacts showing the rituals of burial had become more complex. By the early 1600s, graves were oval or circular in shape. The grave was lined with furs, bark or woven grass mats. Bodies placed in a flexed position, with the head to the west side of the grave. The body was then covered with bark and field stones. By 1660, sixty percent of Seneca graves had brass trade items and fifty percent had iron trade items.

Wray and Schoff (1953) and Wray (1973) note that the custom of giving the dead offerings continued and probably used up their stock of trade goods as fast as it was acquired. After 1700, there appears to be a mixture of earlier and later bead types found on sites, which indicates that cemeteries were being looted at that time and the old bead types were coming into circulation. By 1687, the extended form of burial was slowly being adopted and the graves were becoming progressively shallower until by 1779, they were barely below plow depth.

Wooden caskets of pine boards with a few iron nails were beginning to be used by 1700 and the burials were made in rows instead of circular plots of scattered graves. As communities were breaking up and families began living in individual cabins, the burial plots became much smaller and more numerous with each family having their own plot behind their cabin. Burial offerings were often placed beside the body with food at the feet.

The goods included in burials during this time were mostly manufactured items with little of native make, replaced by crockery, palls, and iron tools of the European trader. The bodies would be dressed in their best clothes and would have been accompanied with food offerings in ceramic pots, tools and weapons, including flintlocks, necklaces of shell, silver ornaments on the clothing and specially prepared moccasins. All that was needed in this life was thought to be needed in the afterlife.

The bodies would be placed at the western end of the grave. The body of the deceased is now dressed in traditional style clothing, but no glass beads or metal is placed on the body. Glass and metal last a long time, even when buried, so they are not placed in the casket. Cloth, ribbon, feathers, or wood items are still placed on the body, as they will decay through time.

4.4 Haudenosaunee Sacred Objects

Since 1974, the Grand Council of the Haudenosaunee identified the following objects as being considered sacred and part of our national cultural patrimony. This is the underlying basis of our claims that have been made for the past twenty-eight years:

- 1) Wooden medicine masks, small and large
- 2) Corn husk masks, small and large
- 3) Snowsnakes, short and long
- 4) Condolence canes
- 5) Wampum

- 6) Peach stone game bowls and game dice
- 7) Wooden lacrosse sticks used in medicine games
- 8) Turtle rattles of all sizes
- 9) Ceremonial songs, speeches and prayers
- 10) Lacrosse sticks
- 11) Ceremonial clothing
- 12) Ceremonial dance instruments
- 13) Medicine objects and charms

In addition, a number of objects have been documented to have been included in graves of the Haudenosaunee, at one time or another.

- a) Ceramic pots
- b) Metal kettles
- c) Shell, stone or glass beads
- d) Wood spoons, ladles, or serving trays
- e) Wampum beads, ornaments or belts
- f) Metal tools, hatchets, guns, axes or knives
- g) Baskets
- h) Antler hair combs and carvings
- i) Manufactures hair combs
- j) Clay or manufactures pipes
- k) Silver and pewter ornaments

4.5 Haudenosaunee Policy on Medicine (False Face) Masks

The Grand Council of the Haudenosaunee issued, in 1995, this policy regarding all medicine masks of the Haudenosaunee.

Medicine Societies

Within the Haudenosaunee there are various medicine societies that have the sacred duty to maintain the use and strength of special medicines, both for individual and community welfare. A medicine society is comprised of Haudenosaunee who have partaken of the medicine and are thereby bound to the protection and perpetuation of the special medicines.

Such medicines are essential to the spiritual and emotional well-being of the Haudenosaunee communities. The medicine societies are a united group of individuals

who must uphold and preserve the rituals that guard and protect the people, and the future generations.

Among these medicine societies are those that utilize the wooden masks and corn husk masks, which represent the shared power of the original medicine beings. Although there are variations of their images, all the masks have power and an intended purpose that is solely for the members of the respective medicine societies. Interference with the sacred duties of the societies and/or their masks is a violation of the freedom of the Haudenosaunee and does great harm to the welfare of the Haudenosaunee communities.

Status of Masks

All wooden and com husk masks of the Haudenosaunee are sacred, regardless of size or age. By their very nature, masks are empowered the moment they are made.

The image of the mask is sacred and is only to be used for its intended purpose. Masks do not have to be put through any ceremony or have tobacco attached to them in order to become useful or powerful. Masks should not be made unless they are to be used by members of the medicine society, according to establish tradition.

Sales of Masks

No masks can be made for commercial purposes. Individuals who make masks for sale or sell masks to non-Indians violate the intended use of the masks, and such individuals must cease these activities as they do great harm to the Haudenosaunee. The commercialization of medicine masks is an exploitation of Haudenosaunee culture.

Authority over Medicine Masks

Each Haudenosaunee [community] reservation has a medicine mask society that has authority over the use of masks for individual and community needs. Each society is charged with the protection of their sacred masks and the assurance of their proper use.

Exhibition of Medicine Masks

The public exhibition of all medicine masks is forbidden. Medicine masks are not intended for everyone to see and such exhibition does not recognize the sacred duties and special functions of the masks.

The exhibition of masks does not serve to enlighten the public regarding the culture of the Haudenosaunee as such an exhibition violates the intended purpose of the mask and contributes to the desecration of the sacred image. In addition, information regarding medicine societies is not meant for general distribution.

The non-Indian public does not have the right to examine, interpret, or present the beliefs, functions, and duties of the secret medicine societies of the Haudenosaunee. The sovereign responsibility of the Haudenosaunee over their spiritual duties must be respected by the removal of all medicine masks from exhibition and from access to non-Indians.

Reproductions, castings, photographs, or illustrations of medicine masks should not be used in exhibitions, as the image of the medicine masks should not be used in these fashions. To subject the image of the medicine masks to ridicule or misrepresentation is a violation of the sacred functions of the masks.

The Council of Chiefs find that there is no proper way to explain, interpret, or present the significance of the medicine masks and therefore, ask that no attempt be made by museums to do so other than to explain the wishes of the Haudenosaunee on this matter.

Return of Medicine Masks

All Haudenosaunee medicine masks currently possessed by non-Indians, including Museums, Art Galleries, Historical Societies, Universities, Commercial Enterprises, Foreign Governments, and Individuals should be returned to the Grand Council of Chiefs of the Haudenosaunee, who will ensure their proper use and protection for the future generations.

There is no legal, moral, or ethical way in which a medicine mask can be obtained or possessed by a non-Indian individual or institution, as in order for a medicine mask to be removed from the society it would require the sanction of the Grand Council of Chiefs. This sanction has never been given. We ask all people to cooperate in the restoration of masks and other sacred objects to the proper caretakers among the Haudenosaunee.

It is only through these actions that the traditional culture will remain strong and peace will be restored to our communities.

4.6 Haudenosaunee Standing Committee on Burial Rules and Regulations

Our Nations operate their repatriation programs under the auspices of the Haudenosaunee. The Grand Council, in accordance with the Great Law of Peace and based on Haudenosaunee protocols and cultural beliefs established the Haudenosaunee Standing Committee on Burial Rules and Regulations (HSCBRR). The HSCBRR has been tasked to work with the Nations of the Haudenosaunee to develop protocols and procedures for a coordinated approach related to burial remains.

The HSCBRR works in cooperation and collaboration with the other nations and communities on both the United States and Canadian side of the border. Through our own internal governance, we then decide where repatriated objects will be assigned. In terms of cultural patrimony, these objects are held on behalf of all of the Haudenosaunee, no matter where they reside. In reality, we view all of our aboriginal territory on both sides of the U.S. - Canada boundary line as one land and we view all of the Haudenosaunee as one people.

	<u>Known Burials</u>	<u>Unidentified Burials</u>
When to contact?	Intentional excavation At the earliest time in decision-making process	Inadvertent Discovery Upon discovery
Which Nation to contact?	If find is within existing Nation boundary, contact that Nation's Cultural Resource representatives. If the find is within the traditional land use area (fifty mile radius from the current nation territory), contact the closest Nation's Cultural Resource Representative. If the find is within the aboriginal territory of each nation, as shown on the attached map, contact the Nation within that territory. For finds located within fifty miles on either side of the boundary lines shown on the map, contact the Cultural Resource Representatives of both Nations.	
Who to contact?	<i>Haudenosaunee Cultural Resource Representatives</i> HSCBRR	<i>Haudenosaunee Cultural Resource Representatives</i> HSCBRR
How to contact?	Contact list is provided	
Information Required	Brief description of the find or potential find; site map and any information on the known cultural history of the area and summary of nearby archaeological findings. Nation will send a representative to review the site.	
		Company must hire a Native American on-site observer. No remains shall be removed.
Next Steps	<i>Non-disturbance of burials is preferred.</i> If after proper consultation, the remains must be removed, we prefer to have them reburied close to their original location as possible, provided the future sanctity of the grave can be assured. <i>No remains should be removed without proper cultural protocols.</i> If no safe local burial ground can be offered, the Haudenosaunee will reclaim the remains for reburial at an undisclosed location. The local government /state agency/developer must pay all of the costs for such reburial. All objects associated with the original burial must be reburied as well. All of the soil in the immediate area of the burial should also be placed in the new grave.	

Time Frame**30 to 45 days****As soon as possible****4.8****Environmental Philosophy of the Haudenosaunee**

The Haudenosaunee have lived in peace and harmony with the natural world for thousands of years. We share a deep spiritual relationship with our surrounding environment rooted in a respect for all life. We recognize our long-term health is based on living in a healthy environment. Our lifestyles, knowledge systems, philosophies and culture allowed us to be sustainable communities.

In today's world, we face new environmental problems that our ancestors never had to consider. There were no polluting factories, gasoline stations, and human-made chemicals like PCBs to harm the environment. There was no need for formalized environmental regulations. The challenge before us is finding ways to continue protecting the natural world while preserving our unique relationship with it.

Over the past twenty years, the United States federal government has increasingly recognized the inherent sovereignty of Indian nations their right to self-determination in the field of environmental law. Part of the inherent sovereignty of Indian nations is the power to create, regulate, and assume primacy over environmental issues. The federal government recognizes this right by treating Indian tribes as states under numerous provisions of federal environmental laws. Many Indian nations have created environmental codes in the last few decades in an effort to build environmental protection capacity as they identify, plan, develop, and implement environmental programs. However, the majority of tribal environmental codes, for the most part, are absent of traditional laws and knowledge. Instead, they represent a restatement of federal and state environmental law adapted to the local level.

Federal and state environmental laws are based on western society perspectives, lifestyles, laws, policies, and world views that are very different from the cultural and spiritual based traditional laws and knowledge of the Haudenosaunee. Western Society based environmental laws are driven by an economic development agenda, whereas, Haudenosaunee society is driven by the need to live in peace and harmony with the natural world.

The Haudenosaunee are proceeding with a project to develop an environmental protection process based on our traditional teachings, on our indigenous world view and relationship with the natural world. Such an environmental protection process will enable the individual nations and communities of the Haudenosaunee to protect and

restore the natural world, while helping to preserve our unique relationship with it, as a sustainable society.

The Haudenosaunee contend that this is the best way to protect the environment consistent with our culture. We recognize the need for our environmental protection process to incorporate our traditional knowledge and laws to maintain our sovereignty and culture. At the same time, if we ever need the ship (in the guise of the U.S. federal government) to help us protect the river, we must demonstrate that our process meets and/or exceeds the requirements of federal environmental laws.

4.9 Haudenosaunee Environmental Task Force

In 1992, in accordance with the Great Law of Peace, the Grand Council passed and agreed, based on Haudenosaunee Protocols and cultural beliefs, to establish the Haudenosaunee Environmental Task Force. The Haudenosaunee Environmental Task Force is composed of delegates (Haudenosaunee leaders, environmental technicians and scientists) chosen by each of the Haudenosaunee Nations who are committed to identifying environmental problems in their communities and working to find solutions to these problems.

The leaders of the Haudenosaunee have always considered three principles when making decisions: will a decision threaten peace, the natural world or future generations. The delegates of the Haudenosaunee Environmental Task Force have accepted these principles and use the following questions to guide us in our decision making:

- What effect will our decision have on peace?
- What effect will our decision have on the natural world?
- What effect will our decision have on future generations?

The mission of the Haudenosaunee Environmental Task Force is to assist Haudenosaunee Nations in their efforts to conserve, preserve, protect and restore their environmental, natural, and cultural resources; to promote the health and survival of the sacred web of life for future generations; to support other Indigenous Nations working on environmental issues; and to fulfill our responsibilities to the natural world as our Creator instructed without jeopardizing peace, sovereignty, or treaty obligations.

Haudenosaunee Contact List

Mailing List of Haudenosaunee Designated Representatives

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Appendices

- A. U. S. Senate Congressional Resolution 76
- B. Haudenosaunee Terms of Reference
- G. National Territorial Range of the Haudenosaunee
- D. "The Meaning of the Haudenosaunee Wampum Belts"
Haudenosaunee Runner, Summer2000; Vol.3, No.2
- E. Canandaigua Treaty of 1794
- F. Cultural Properties
- G. "On National Cultural Patrimony" Haudenosaunee Press Release
National Cultural Patrimony Returns
Onondaga Nation
July 6, 1996
- H. "A Haudenosaunee Mohawk Nation Condolence"
Indian Time, May 2000; Vo1.l8, No.19
- I. "Legendary Tadadaho Title is Raised for the Haudenosaunee"
Indian Time, April 2002; Vol.20, No.15

100th CONGRESS, 1st Session
S. CON. RES. 76

To acknowledge the contribution of the Iroquois Confederacy of Nations to the development of the United States Constitution and to reaffirm the continuing government-to-government relationship between Indian tribes and the United States established in the Constitution.

IN THE SENATE OF THE UNITED STATES
September 16, 1987

Mr. INOUE (for himself, Mr. EVANS, Mr. DeCONCINI, Mr. Burdick, Mr. McCAIN, Mr. ADAMS, Mr. BOREN, Mr. CONRAD, Mr. CRANSTON, Mr. D'AMATO, Mr. DOLE, Mr. FORD, Mr. FOWLER, Mr. LEVIN, Mr. PELL, Mr. PRYOR, Mr. REID, Mr. REJGLE, and Mr. STAFFORD) submitted the following concurrent resolution; which was referred to the Select Committee on Indian Affairs

CONCURRENT RESOLUTION

To acknowledge the contribution of the Iroquois Confederacy of Nations to the development of the United States Constitution and to reaffirm the continuing government-to-government relationship between Indian tribes and the United States established in the Constitution.

Whereas the original framers of the Constitution, including most notably, George Washington and Benjamin Franklin, are known to have greatly admired the concepts, principles and governmental practices of the Six Nations of the Iroquois Confederacy; and,

Whereas the confederation of the original Thirteen Colonies into one republic was explicitly modeled upon the Iroquois Confederacy as were many of the democratic principles which were incorporated into the Constitution itself; and,

Whereas since the formation of the United States, the Congress has recognized the sovereign status of Indian tribes, and has, through the exercise of powers reserved to the Federal Government in the Commerce Clause of the Constitution (art. I, s8, cl.3), dealt with Indian tribes on a government-to-government basis and has, through the treaty clause (art. II, s2, cl.2) entered into three hundred and seventy treaties with Indian tribal nations; and,

Whereas from the first treaty entered into with an Indian nation, the treaty with the Delaware Indians of September 17, 1778, and thereafter in every Indian treaty until the cessation of treaty making in 1871, the Congress has assumed a trust responsibility and obligation to Indian tribes and their members to "exercise the utmost good faith in dealings with the Indians as provided for in the Northwest Ordinance of 1787, (1 Stat. 50); and,

Whereas Congress has consistently reaffirmed these fundamental policies over the past two hundred years through legislation specifically designed to honor this special relationship; and,

Whereas, the judicial system of the United States has consistently recognized and reaffirmed this special relationship:

Now, therefore, be it

Resolved by the Senate (the House of Representatives concurring), that-

- 1) the Congress, on the occasion of the two hundredth anniversary of the signing of the United States Constitution, acknowledges the historical debt which the Republic of the United States of America owes to the Iroquois Confederacy and other Indian nations for their demonstration of enlightened, democratic principles of Government and their example of a free association of independent Indian nations;
- 2) the Congress also hereby reaffirms the constitutionally recognized government-to-government relationship with Indian tribes which has historically been the corner-stone of this Nation's official Indian policy;
- 3) the Congress specifically acknowledges and reaffirms the trust responsibility and obligation of the United States Government to Indian tribes, including Alaska Natives, for their preservation, protection and enhancement, including the provision of health, education, social and economic assistance programs as necessary, to assist tribes to perform their governmental responsibility to provide for the social and economic well-being of their members and to preserve tribal cultural identity and heritage; and
- 4) the Congress also acknowledges the need to exercise the utmost good faith in upholding its treaties with the various tribes, as the tribes understood them to be, and the duty of a great Nation to uphold its legal and moral obligations for the benefit of all of its citizens so that they and their posterity may also continue to enjoy the rights they have enshrined in the United States Constitution for time immemorial.

Haudenosaunee Terms of Reference

Terminology has a great impact on how we perceive information, as some words have differing associations to their meaning. For the sake of this curriculum, we will use the following definitions for preferred terms:

* **Haudenosaunee** - This is the general term to be used instead of "Iroquois." It is the traditional name that we use to define ourselves. The word Iroquois is really a derogatory term, derived the French version of the Huron name for the Haudenosaunee, meaning "Black Snake."

Haudenosaunee means "People who are building an extended house," more commonly translated as "People of the Longhouse." The longhouse was a metaphor introduced by the Peace Maker at the time of the formation of the Confederacy. Those that support the traditions, beliefs, values and authority of the Confederacy are known as Haudenosaunee.

* **Tradition** - The word tradition has become confusing in those academic scholars and Indians often have different views as to what is a tradition. While most anthropologist define a native tradition as any communal activity that took place prior to contact, Indians think of traditions as having a broader base. There are many things that are done today that are considered a tradition, even though they might not have been done in the ancient days. For the purposes of this study, the phrase of Konrad Lorenz rings true: "Tradition is the spiritual heritage of a culture."

* **Iroquoian** - This term refers to the language group of the Haudenosaunee, which includes other native nations such as the Huron, Cherokee, Neutral, Erie, and Nanticoke. While each has a common language stock, the individual national languages are not readily understood by all Iroquoian speaking people.

* **Clan** - The extended family related by common female ancestry. People get their personal identity (clan and nation) through their mother. Clans are named after the animals: turtle, bear, wolf, beaver, deer, hawk, heron, eel, and snipe. The clans are divided into two groups for ritual and social purposes. These divisions are called moieties.

* **Chief** - The male leaders of the extended family clans that serve as representatives of the clan in council. The Haudenosaunee call them Hoyaneh, meaning "caretakers of the peace." In Tuscarora they are called Rahgawaneh. Each nation has a different number of Chiefs, but all Chiefs have the same power and authority. There is no "head" Chief with more power than others. Some clans may have more than one Chief. They were also called "sachems" in some documents. There are other traditional leaders, appointed because of their special skills and are referred to as "Pine Tree Chiefs." Each Chief also has a sub-chief to help him with his duties. The Chief's title rests within the clan and the Clan Mother can remove a delinquent Chief from his position.

* **Clan Mother** - The elder matron of the extended family that arranges marriages, council members, selects male chief, monitors his actions and removes him from office if necessary. The Clan Mothers title rests within the clan and it is usually passed upon to her female relations, looking first at the eldest sister, the other sisters, then her eldest daughter and other daughters to find someone who can handle the duties of the position.

* **Confederacy** - This is the common term for the union of the Iroquois nations, also called the League of Peace. It was formed by the Peace Maker when he convinced the warring nations to unite together under the Great Law. The idea was to have all the nations living as one extended family, living under one roof of a metaphorical longhouse that stretches from east to west across the traditional territory of the Five Nations.

* **Grand Council** - It is the assembly of the fifty chiefs of the Confederacy that represent all of the clans of all of the member nations. In the past, the Grand Council met yearly to resolve disputes between member nations and plan mutual strategy to protect the Great Law and the member nations. Today, it still meets more regularly at Onondaga, the capitol of the Confederacy. There is also another Grand Council on the Canadian side at the Grand River Reserve that has been in operation since 1784 when nearly half of the Haudenosaunee left their home communities to live in Canada at the close of the Revolutionary War.

* **Great Law of Peace** - The founding constitution of the Confederacy that brought the Seneca, Cayuga, Onondaga, Oneida, and Mohawk nations under one law. Together they were called the Five Nations. The Tuscarora joined the Confederacy around 1720, and collectively they are now called the Six Nations. The Great Law establishes the duties and procedures for the Chiefs, Clan Mothers and provides a mechanism for resolving disputes between member nations. The Great Law is also called the constitution of the Confederacy and is codified in a series of sacred wampum belts, most of them are held in trust by the Onondaga Nation - the Wampum Keepers.

* **Longhouse** - It is both the traditional home which was a long, narrow bark covered lodge, that was extended as the families grew. It also refers to the actual building where ceremonies and council meetings are held since the 19th century. People who follow the Code of Handsome Lake are referred to as "Longhouse people," as the term also means the spiritual teaching and practices associated with the traditional religion of the Haudenosaunee. Long house in Tuscarora is Goo-neah-seah-neh, meaning "the old style of house."

* **Wampum** - sacred shell beads woven into special designs to record the oral traditions and laws of the Confederacy. The Great Law is documented in several large wampum belts which are still in existence. Wampum strings are also used to carry messages, serve as credentials and keep ceremonies in ritual order.

National Territorial Ranges of the Haudenosaunee

Supplied by the Haudenosaunee Standing committee on Burial Rules and Regulations

This list is for the purposes of NAGPRA and NHPA. Section 106 related matters only. There are no firm boundary lines between the territories of each nation. The borders are more like buffer zones and different nations shared the use of those buffer lands. The term Haudenosaunee means that we are one people and our national territories have been combined to make one land. This list is intended to show what nation would most likely have settled in each county. However, our people were culturally affiliated by clan, belief and language, which transcend any geographical boundaries. We believe that we are biologically, culturally, and spiritually related to all of the *Original People* who lived in the aboriginal territory of the Six Nations.

Mohawk Nation - Kanienkahagen - People of the Land of the Flint

Mohawk aboriginal territory ran from the St. Lawrence River to the Delaware River (north-south); from the West Canada-Unadilla creeks to the Hudson River (west-east). Current Mohawk territory within New York State is 4,640 acres in Franklin County (referred to as Akwesasne Mohawk Territory or the "St. Regis Indian Reservation") There is also a Mohawk community at Kanatsiohareke, Fonda, NY.

- Delaware County
- St. Lawrence County
- Franklin County
- Clinton County
- Essex County
- Hamilton County
- Warren County
- Saratoga County
- Fulton County
- Montgomery County
- Schenectady County
- Schoharie County
- Eastern Otsego
- Eastern Delaware
- Sullivan County
- Albany County
- Greene County
- Ulster County

Mohawk Territory in Ontario

- Akwesasne - Also known as St. Regis on the St. Lawrence River settled in the 1740s. The Cornwall Island district of Akwesasne is comprised of 2,050 acres. Part of Akwesasne with islands and mainland southeast of the city of Cornwall (7384 acres).
- Tyendinega (Deseronto) - Bay of Quinte, west of Kingston. Ontario.
- Mohawks at Wahta, (Gibson Reserve) in Ontario, was settled by Kanehsatake Mohawks in 1881.
- Grand River Territory, near Brantford, Ontario. A community of all Haudenosaunee nations.
- Significant Sites in Mohawk Territory in Ontario, along *Kaniatarowanenneh*, or the "big waterway," the St. Lawrence River Valley:
 - Melvor
 - Roebuck
 - Crystal Rock
 - Cleary
 - McKeown
 - Steward
 - Backstead
 - Glenbrook
 - Summerstown Station
 - Grays Creek
 - Salem
 - Thompson Island

Mohawk Territory in Quebec

- Kahnawake (Caughnawaga) near Montreal, Quebec - Caughnawaga (Caughnawana, Conewaga, Coghawagee. Kahnawake, Sault St. Louis for the Mohawks)
- Kahnahsatke (Oka), Quebec - La Montagne, La Prairie, Oka (Kanesatake, Lac des Deux Montagnes, Lake of the Two Mountains, Scawendadey, Scenodidi)

settled in 1721. There is also the St. Lucie-Doncaster hunting preserve north of Kanehsatake.

- Tiowero:ton - located northwest of Lac des lies, 14 km from Sainte-Agathe-des-Monts. Quebec
- 19,511 acres, plus the purchase of additional land on the north of the Territory, which consists of 103 acres.
- Significant Sites in Mohawk Territory in Quebec along the St. Lawrence River Valley:
 - Gogo
 - Berry
 - Pointe-du-Buisson
 - Dawson
 - Laprairie
 - Lanoraire
 - Beaumer
 - Bourassa
 - Lotbiniere

Oneida Nation - Onayotekaono - People of the Standing Stone

Aboriginal Oneida Nation territory ran from the West Canada Creek to Chittenango Creek (east to west); from the St. Lawrence River to the Susquehanna River (north-south). Current Oneida territory within New York State: 9,500 acres in various sections in Madison and Oneida counties.

- Eastern Jefferson County
- Western St. Lawrence County
- Lewis County
- Oneida County
- Madison County
- Herkimer County
- Chenango County
- Eastern Broome County
- Western Delaware County
- Western Otsego County

Oneida Territory in Wisconsin

Some of the Oneidas established a community along the Green Bay in eastern Wisconsin in the 1823 having purchased 4,000,000 acres from the Menominee Nation, in exchange for some of their former lands in New York State. Most of their Wisconsin lands were lost in the 19th century, reduced by 1838 to 65,426 acres remaining; by the 1970's they had 2,200 acres of collective lands. They are currently adding to their holdings in and around the city of Green Bay. For purposes of NAGPRA, any sites related to the Wisconsin lands should be directed to the Oneida Indian Nation of Wisconsin.

Oneida Territory in Ontario

Oneida on the Thames, Southwold, west of London, Ontario, settled in 1839.

Onondaga Nation - Onundagaono - People of the Hills

Aboriginal Onondaga Nation territory ran from the Chittenango Creek to the Montezuma wetlands (east-west); from the St. Lawrence River (Thousand Islands) to the Susquehanna River (north-south). Current Onondaga territory within New York State: 7,300 acres in Onondaga County.

- Oswego County
- Onondaga County
- Cortland County
- Western portion of Broome County
- Western portion of Jefferson County
- Southwestern portion of St. Lawrence County

Onondaga Lands in Pennsylvania

- Susquehanna County
- Wyoming County
- Wayne County
- Lackawanna County
- Northampton County
- Leigh County
- Burks County

The Haudenosaunee were also given a plot of land for their exclusive use in Philadelphia.

Cayuga Nation - Guyohkohnyoh - People of the Great Swamp

Aboriginal Cayuga Nation territory ran from the Montezuma wetlands to Seneca Lake (east west); from Lake Ontario to the Chemung River (north- south). Cayuga territory within New York State: No current land holdings although many of the Cayugas now reside on the Seneca territory of Cattaraugus and at the Grand River Territory, Ontario.

Cayuga Territory in New York

- Seneca County
- Cayuga County
- Chemung County
- Tompkins County
- Tioga County
- Eastern half of Schuyler County
- Eastern Half of Wayne County

Cayuga Territory in Pennsylvania

- Bradford County
- Eastern Susquehanna County

Cayuga Territory in Oklahoma

Some of the Haudenosaunee arrived in Oklahoma in 1832 having been compelled to abandon their Ohio lands. The group, consisting primarily of Cayugas and Senecas but also including Mohawks, Onondagas and Oneidas, settled in northeastern Oklahoma on 10,000 acres which was reduced after the passage of the Dawes Act in 1887.

Currently about 1,000 acres is held in common. Today there are recognized as the Seneca-Cayuga Nation of Oklahoma. For the purposes of NAGPRA, any sites relating to the Oklahoma lands should be directed to the Seneca Cayuga Tribe of Oklahoma.

Seneca Nation - Onodowa'ga:' - People of the Great Hill

Aboriginal Seneca Nation territory ran from Seneca Lake to the Niagara River (east-west); from Lake Ontario to Allegheny River (north-south). Seneca territory within New York State: 7,569 acres at Tonawanda in Genesee-Erie counties; 17,025 at Cattaraugus in Erie County; 30,984 acres at Allegany in Cattaraugus County; 640 acres at Oil Springs in Allegany County.

Seneca Territory in New York

- Niagara County
- Erie County
- Chautauqua County
- Cattaraugus County
- Allegany County
- Wyoming County
- Genesee County
- Orleans County
- Monroe County
- Livingston County
- Steuben County
- Ontario County
- Western half of Yates County
- Western Half of Wayne County
- Western Quarter of Chemung County
- Western Quarter of Schuyler County

Seneca Territory in Pennsylvania

There were several major trails used by the Haudenosaunee that cut through Pennsylvania. The Long Shore path along the Lake Erie shoreline; the Logstown to Venango Path; Tuscarora Path; Great Warriors Path (along the Susquehanna River Valley); Catawba and Sinnemanoning Path; Tioga Path and several other smaller paths.

- Northeast part of Armstrong County
- Beaver County
- Western half of Bradford County
- Butler County
- Cameron County
- Clarion County
- Northern part of Clearfield County
- Forest County
- Northern part of Indiana County
- Jefferson County
- Kean County
- Lav.Tence County
- Northwest part of Lycoming County
- Northern part of Clinton County

- Otter County
- Crawford County
- Elk County
- Erie County
- Tioga County
- Venango County
- Warren County

Known Seneca or Haudenosaunee Communities in Pennsylvania Villages (1682-1779):

- Connewango at the mouth of Conewango Creek, near present Warren.
- Chinklacamoose (Seneca)
- Cussewago (Seneca)
- Dyosyowan (Seneca)
- Hickorytown (Munsee-Seneca)
- Jedakne (Haudenosaunee)
- Jenuchshadego ("Burnt House") - Seneca Chief Cornplanter settled at Dyononhsade:gen, Jennesedage, Dunosahadgah, also called Cornplanter's Town on right bank of Allegheny River, 17 miles above Warren, PA. It was later inundated by Kinzua Dam.
- Kachinodiagon, "Broken Reed," also known as Kasinantiakon, Gachinantiagon, Paille Coupee, "Cut Straw."
- Kickenapawling (Quemahoning) (Haudenosaunee)
- Kittaning (Attigu) (Haudenosaunee)
- Kuskuski (Kuskuski) (Haudenosaunee)
- La~annek (Seneca)
- Loyalhanning (Haudenosaunee)
- Mahusquechikoken (Munsee-Seneca)
- Nescopeck (Haudenosaunee)
- Ostonwackin (Cayuga-Oneida)
- Poquihilleu (Buckaloons in Delaware) mixed village of Seneca and Delaware's on north side of Allegheny River above Oil Creek, near Irvine, nine miles down from Warren, PA.
- Shamokin (Shawnee-Haudenosaunee-Tutelo)
- Shenango (3 communities) (Haudenosaunee)
- Sheshequin (Seneca), along with Delaware and Munsee people, on east side of Susquehanna River, at present Ulster, P A.
- Venango (Seneca-Shawnee-Wyandot-Ottawa)
- Wyalusing (Munsee-Haudenosaunee)
- Wyoming (Munsee-Haudenosaunee-Shawnee-Mahican-Nanticoke)
- Yoroowago

Pennsylvania Mixed Haudenosaunee-Delaware Villages

- Chinklacamoose (Seneca, Delaware)
- Goshgoshunk (Seneca, Delaware)
- Hickorytown (Haudenosaunee, Munsee)
- Jedakne (Haudenosaunee)
- John's Town (Munsee)
- Kickenapawling (Haudenosaunee)
- Kittaning (Haudenosaunee)
- Kuskuski or *Kuskuski* (Haudenosaunee 1)
- Lawunkhanek (Seneca, Delaware)
- Logstown (Chiniqué) (Mingo)
- Loyalhannon (Haudenosaunee)
- Mahusquechikoken (Maghinquechahocking) (Munsee-Seneca), on the Allegheny River about 20 miles above present Franklin, P A.
- Nescopeck (Shawnee)
- Ostonwackin (Cayuga-Oneida)
- Sawcunk (Saukunk) (Mingo)
- Sewickley (Mingo)
- Shamokin (Shawnee-Tutelo)
- Shenango (Haudenosaunee)
- Sheshequin (Seneca, Delaware)
- Skenandowa (Haudenosaunee)
- Tioga (Haudenosaunee)
- Venango (Seneca-Shawnee-Wyandot-Ottawa)
- Wyalusing (Munsee)
- Wyoming (Tuscarora Oneida, Munsee-Shawnee-Mahican-Nanticoke)

Susquehannock Sites

The Susquehannock were part of the Haudenosaunee sphere of influence. Other names associated with the Susquehannock include: Akhrakuaeronon (Atrakwaeronnon), Akwinoshioni, Atquanachuke, Attaock, Carantouan, Cepowig, Junita (Ihonado), Kaiquariegehaga, Ohongeeoguena (Ohongeeoquena), Oscalui, Quadroque, Sasquesahanough, Sconondihago (Seconondihago or Skonedidehaga), Serosquacke, Takoulguehronnon, Tehaque, Tesinigh, Unquehielt, Usququhaga, Utchowig, Wyoming, and Wysox.

Susquehannock territory included Susquehanna River and its branches from the north end of Chesapeake Bay in Maryland across Pennsylvania into southern New York. The Haudenosaunee interests are found in the following counties:

- York County
- Cumberland County

- Lancaster County
- Dauphine County
- Perry County
- Juniata County
- Snyder County
- Northumberland County
- Union County
- Lycoming County
- Bradford County
- Tioga County
- Susquehanna County

Seneca Territory in Ohio

There were two main trails used by the Haudenosaunee through Ohio. The northern trail (Long Shore Path) followed the shore line of Lake Erie. The southern trail (Great Path) cut across from where the Ohio River crosses the Ohio-Pennsylvania border in a southwesterly direction to Preble County. The Seneca and other Haudenosaunee occupied various settlements in Ohio in the following counties:

- Ashtabula County
- Lake County
- Geauga County
- Cuyahoga County
- Summit County
- Medina County
- Wayne County
- Stark County
- Lorain County
- Erie County
- Huron County
- Ottawa County
- Sandusky County
- Lucas County
- Wood County
- Seneca County
- Wyandot County
- Crawford County
- Marion County
- Morrow County
- Logan County
- Jefferson County

- Tuscarawas County

Known Haudenosaunee settlements in Ohio Villages (1740-1829):

- Sandusky - Seneca and Cayuga
- Newtown - Three locations (Haudenosaunee)
- Tuscarawas (Wyandot)
- Coshocton (Koshachkink) (Munsee-Delaware-Sha\mee-Seneca)
- Tullihis (Caughnawaga-Mahican)
- Mingo Town
- Pluggy's Town
- Scoutash's Town
- Seneca Town
- Sonnontio
- Wakatomica
- Wasps
- White Mingo Town
- Yellow Creek

Tuscarora Nation - "Ska-Ru-Re" - The Shirt Wearing People.

Current Tuscarora Nation territory within New York State: 5.778 acres in Niagara County. The Tuscarora Nation has a rightful claim to villages sites in former territories that range from North Carolina, Virginia, Maryland, Pennsylvania as well Central New York State.

Tuscarora Territory in North Carolina

- Beaufort County
- Bertie County
- Craven County
- Edgecombe County
- Greene County
- Halifax County
- Hertford County
- Johnston County
- Jones County
- Lenoir County
- Martin County
- Nash County
- Northampton County
- Pitt County
- Wayne County
- Wilson County

Tuscarora Territory in New York

- Broome County
- Livingston County
- Madison County
- Niagara County

Tuscarora Territory in Pennsylvania

- Bradford County
- Cumberland County
- Dauphin County
- Franklin County
- Luzerne County
- Mifflin County
- Perry County
- Schuylkill County
- Susquehanna County

Tuscarora Territory in Maryland

- County of Frederick

Tuscarora Territory in South Carolina

- Beaufort County

Tuscarora Territory in West Virginia

- Berkley County

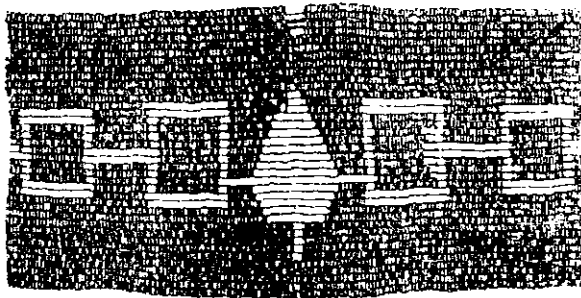
Tuscarora Territory in Virginia

- Northeastern part



Haudenosaunee Runner

Nyaweh Skanoh!



News from the People of the Long House

This is the eighth edition of our newsletter to share the information, news and thoughts about what is going on among the Haudenosaunee - the Seneca, Cayuga, Onondaga, Oneida, Mohawk and Tuscarora Nations. We are the traditional governments that comprise the Grand Council that are working hard to ensure the survival of the Great Law of Peace during these difficult times. The Haudenosaunee are one of the few remaining traditional governments that operate solely under our own sovereign authority and within the context of our treaties.

The *Haudenosaunee Runner* is produced under the authority of the Onondaga Nation, with offices at Box 319B, via Nedrow, NY, 13120. Our editorial offices are at the Tonawanda Seneca Nation Office, Meadville Road, via Basom, NY 14013



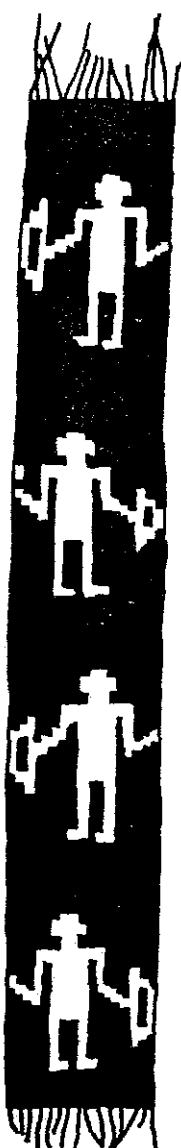
When the Great Law of Peace was established, runners carried important messages from village to village, carrying wampum strings to verify the truth of their message.

Inside This Edition

- ✦ *Traditional Medicines*
- ✦ *News Briefs*
- ✦ *Special Report:*
Meaning of the Wampum Belts
- ✦ *Voice of the Elders*

❖❖ Special Supplement ❖❖

The Meaning of the Haudenosaunee Wampum Belts



What do you think this wampum belt represents? The Haudenosaunee have been fortunate to have been able to repatriate many wampum belts and strings from museums. Sadly, we have lost much knowledge of the messages of some of these wampum. There have also been hundreds of belts that have been lost to history and we may never recover them. This belt is in a museum in Paris, France, but its meaning is unknown.

This special supplement serves to share information on our wampum belts. The Haudenosaunee is launching a youth program this summer to help restore the meaning of the wampum to our own people. This is the first of a series to document what we know about the belts that have been returned. It is important to remember the words of our ancestors were spoken into the belts. It represents our sacred history. We encourage you to learn what you can from the elders in your community. In the meantime, use this

information as a starting point to see the world through the eyes of our ancestors.

Color Symbolism

Moravian Missionary, John Heckewelder notes that color symbolism is important to the context of the message of the belt: *"Their belts of wampum are of different dimensions as to both length and breadth. White and black wampum are the kinds they use: the former denoting that which is good, as peace, friendship, goodwill, &c., the latter the reverse; yet occasionally the black also is made use of on peace errands, when white cannot be procured; but previous to its being produced for such purposes, it must be daubed all over with chalk, white clay, or anything which changes the color from black to white."* (Heckewelder, 1876)

In the wampum, there is both a symbolism in use of color, and a metaphorical concept in the idea of the shell as a carrier of "good words." The shell becomes a metaphor for the truth of knowledge and the light of understanding. White beads symbolize life, light and goodness. Dark beads represent the opposite and are used as a wampum motif to represent the lack of harmony, lack of agreement and lack of well-being.

Design Symbolism

There is a set of symbols that are employed in the wampum belts. These symbols serve as a memory device to recall the story of the wampum belt. The belts were made to commemorate great events, ratify treaties and remember historical actions. The symbols reflect the meaning of that event, but some of the symbols can have multiple meanings.

Circle - The octagon represents a nation or clan.

Human Figure - The figures represent the leaders who have made an agreement. Often we see the people holding hands as a symbol of their unity.

Diamond - Also represents a nation or clan.

Vertical line - Often running the length of the belt, it connects two figures or shapes, representing an agreement of peace and unity between them. When it connects two squares, it is a visual symbol of the Covenant Chain of Peace.

Diagonal Lines - These lines are often used in treaty belts and are said to represent the "rafters" in the roof of the Long House. By making an agreement of peace, the nations are strengthening the roof of the People of the Long House, extending the Great Law of Peace.

Cross - There are various belts with the symbol of the cross. Some are obvious references to the conversion of the people to Christianity. Other times it represents nations, clans or communities.

Zigzag Lines - Zigzag or step designs represent boundary lines or wandering paths between nations.

It is important to remember that because of the way the wampum belts were made, geometric patterns are common. There are different lines, shapes, triangles and other symbols which have different meanings, depending upon the message that was first spoken into the belt when it was first made. Some belts served multiple functions and could have carried various messages, and could have been reused several times. Other belts were dismantled or recycled after the message was delivered. There are also a number of wampum belts that were buried with individuals and we are not sure of the message of these belts.

❖ Great Law Wampum

"Carpet" or White Mat Wampum

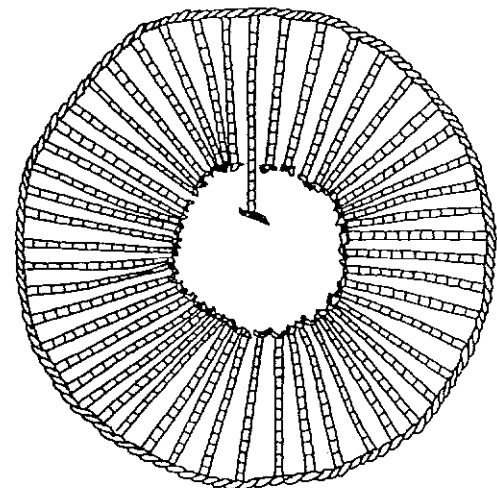
This all white wampum belt was four feet long, sixteen inches wide and represented the "carpet" foundation or platform of the first union and league of the Five Nations. This is a metaphor for the Constitution, literally, "something to stand upon. It is the white mat of peace that the chiefs sat on during the first councils. The mat was woven from the white thistle down of the globe thistle.

"The mat on which the president of the league (To-do-da-ho) is supposed to have sat when the league was instituted," stated Thomas Webster, Onondaga in 1900. Webster said that this mat was laid on the ground, while the Wing or Dust Fan was "the suspended mat to keep off the dust." (*Brief for Plaintiffs-Appellant*, Appellate Division of the Supreme Court of New York,

For the Fourth Department, Facts. Page 12, 1900)

The Peace Maker instructs us that the Great White Mat is the foundation upon which the Great Law is built. It is physically a "carpet" of soft, white, thistle down, but it is also the wampum belt itself. The Chiefs will be placed on the Mat, and will carry his title on his back. *Totudaho* will be given a Great Long Wing to represent his power. A pole will be suspended horizontally to represent his power. He asks the chiefs to place one arrow from each nation, a symbol of what is used by their people to hunt animals in order to survive, from which they will make a bundle and they will become one.

The Circle Wampum



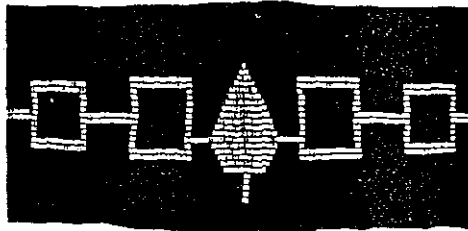
The Circle Wampum represents the united fifty Chiefs, hands joined together in peace and unity. The fifty strands represent the fifty chiefs titles and the outside circle of two twisted strands represents the power and protection offered by the Great Law. Grand River Chiefs told the Governor General of Canada in 1890 of the symbolism of this belt: "And of any man or chief were to go through outside where these men stand in form of a circumference, then the emblems of his chief strikes on their arms and falls from him, this it remains within the circumference."

This is where the idea of the circle of tradition and law comes from. We are born within this circle. People are free to leave if they want, but they must leave behind all that makes them Haudenosaunee. Those that leave are no longer considered citizens of their native nation, nor can

they claim any rights under the Great Law or the treaties.

The Peace Maker said the League extended from the sunrise in the east, to the sunset in the west, with the Great Fire in the center, with the people united around the fire, and the chiefs forming a circle around the people. The Great Law encircles the chiefs. The circle cannot break, no matter how strong the winds to topple the Great Tree. If a chief leaves the circle, his antlers will get caught on the linked arms of the other chiefs, and the antlers will fall back into the circle. Outside of the circle, he will have no title, and no more responsibility pertaining to League matters and cannot gain his status back. His clan mother will choose another to replace him.

Formation of the Confederacy Wampum, also known as the Hiawatha Belt



This belt records the formation of the Five Nations Confederacy and is one of the founding belts of the Great Law of Peace. It has 6,574 beads (5682 purple and 892 white). There are two main interpretations of this belt. The Mohawk Nation sees the central figure as a heart and often shows the belt with the central figure pointing down. Others see the central figure as the Tree of Peace. In reality, these have the same meaning. The Tree is a metaphor for the principles of the Great Law. Those principles are at the heart of what we call the Good Mind. If those central principles are forgotten the tree/heart of peace would suffer and die.

The oldest documented interpretations support the Mohawk view: "The several nations are distinguished by particular squares, and these are joined together by a line of white wampum, and united to a heart in the centre, implying the union of hand and heart as one." (Chief De-hat-ka-tons, quoted in *History of Onondaga*

County, Gen. John S. Clark, 1849, also cited in *Brief for Plaintiffs-Appellant*, Appellate Division of the Supreme Court of New York, For the Fourth Department. Facts.1900)

Daniel and Thomas La Forte provided an interpretation in 1898: "one heart of the Five Nations - that if any hurt . . . would pierce that heart then they would all feel it - all the Five Nations. That they are a united people. This is the original Hiawatha belt - a record of the first agreement to make the League." (Noah T. Clarke, *The Wampum Collection of the New York State Museum*, New York State Museum Bulletin 288, Twenty-fourth Report of the Director, The University of the State of New York, Albany. 1931)

Arthur Parker provides the following interpretation in his 1914 publication on the Great Law: "The first of the squares on the left represents the Mohawk Nation and its territory; the second square on the left represents the Oneida Nation and its territory; the white heart in the middle represents the Onondaga Nation and its territory; and also means that the heart of the Five Nations is single in its loyalty to the Great Peace. That the Great Peace is lodged in the heart (meaning the Onondaga Confederate Lords [Chiefs]), and that the Council Fire is to burn there for the Five Nations, and further, it means that the authority is given to advance the cause of peace whereby hostile nations out of the Confederacy shall cease warfare; the white square to the right of the heart represents the Cayuga Nation and its territory and the fourth and last square represents the Seneca Nation and its territory. "White shall here symbolize that no evil or jealous thoughts shall creep into the minds of the Lords [Chiefs] while in council under the Great Peace. White the emblem of peace, love, charity and equity surrounds and guards the Five Nations."

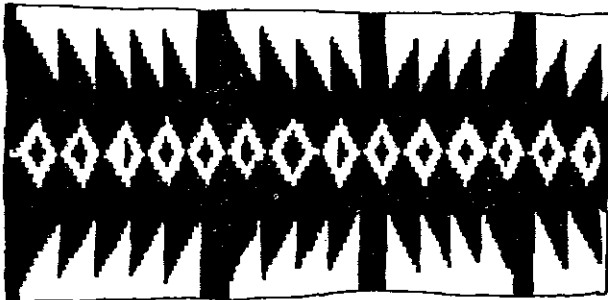
The second interpretation focuses on the Tree of Peace as the central figure. This belt was referred to by Harriet Maxwell Converse as "Confederation organization of the Five Nations under Hiawatha" in 1897. This shows an early identification of the name of the belt with the legendary figure. However, Seneca Chief Corbett Sundown and Huron Miller (Onondaga) refuted this connection, believing that the belt documents the formation of the Confederacy and should not be associated with any one individual. (Buffalo and Erie County Historical Society, Indian Advisory Committee

meetings, 1973-74)

Sundown and Miller stated that the white line that connects the squares and tree represents the path of peace, referring to the idea that anyone who wants to establish peace needs to follow that path to its source, at the central Tree of Peace in the territory of the Onondaga Nation. It therefore represents the White Roots of Peace.

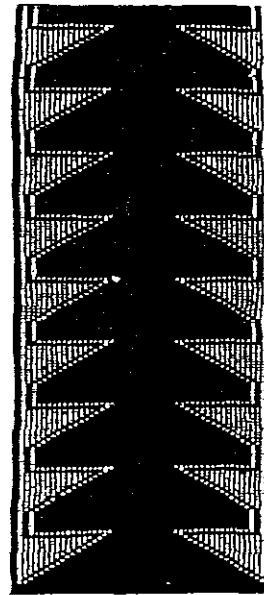
The wampum can also be seen as a metaphorical Long House, with a central path that runs east to west, from Albany to Buffalo. The sky above is the roof of the Long House and the earth is the floor of the Long House that united all of the members under one law. In the center is the Onondaga Nation as the Fire Keepers and the Seneca are the Keepers of the Western Door; and the Mohawk Nation are the Keepers of the Western Door.

Todadahoho Belt



This belt recalls the pacification of the evil-minded Todadahoho and the completion of the circle of Chiefs to protect the Great Law - 7,740 beads. It is 27 inches long, 45 rows wide (14 inches wide) The design is a series of over-lapping purple triangles, six that point on one direction and nine that point in the opposite direction. There are three, possibly, four bars that lie underneath the triangles. On top of those designs are fourteen diamonds that some have said represents the covenant chain that was always to be brightly polished. However, the Covenant Chain idea did not come about until after the formation of the Confederacy. Since the Onondaga Nation has fourteen chiefs the diamonds may be a visual reference to that fact. Historians state that the belt was longer at one time and had sixteen diamonds, referring to the chain of friendship. In 1898, Thomas Webster said that it was the first belt used by the chiefs at Grand Councils.

Dust Fan of Council President Belt



This belt symbolizes the Tree of Peace and explains the functions of the Great Law of the Confederacy. Also called the Everlasting Tree Belt - 11,000 beads. It is 31 ½ inches long and 50 rows wide (14 ½ inches).

There are ten connecting hexagon-shaped figures that form the shape of the ever-growing tree. Parker was the first to call it the Ever-growing Tree design, meant to symbolize the permanence of the Great Law. Parker wrote: "It was displayed in confederate councils and was

therefore sometimes called the "Wing of the Chief Royaneh," It was to protect the council and to Keep the eyes of the 50 civil rulers free from dust. It was displayed whenever the League Constitution was recited."

In 1900 it was described as, "The mat of To-do-da-ho and the wing (mat) used by the headman to shield him from the dust while presiding at the council are well preserved." (*Brief for Plaintiffs-Appellant*, Appellate Division of the Supreme Court of New York, For the Fourth Department, Facts. 1900)

Council Summons Wampum Belt



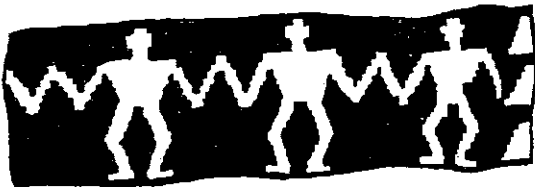
This belt is 25 ½ inches long, 7 rows (2 inches) wide and is an Onondaga Nation white belt with four sets of double purple diamonds. At one end is a purple section with a white cross in the center. At the other end is a single diamond. In 1888 Thomas La Forte called it the Iroquois League Admission Belt, and said: "This belt was used to call a meeting of the Five Nations, at which should be read all the laws. This was made when Hi-a-wat-ha was traveling and distributing the clans, and this belt was made to represent [that] the nations were divided into

clans, and were to remain strictly so - that there could be no intermarriage."

Cabin Wampum Belt

This belt, of which there is no known photo, was described in 1900 as "having the figures of several chiefs wrought in the wampum, all holding hands in a circle, which is to represent that there shall be no end to this league. On one end is figures the Long House. . . the great Cabin, which no new nation can enter until it has erected some little cabins around it; that is, the nation must perform some deeds worthy of note before it can be entitled to admission to the Great League in the Federation. Around this are five smaller cabins, emblems of the original Five Nations, before the league was formed, and on one side is a still smaller one, wrought since the first, representing the Tuscarora Nation, which was admitted at a subsequent period." (Chief De-hat-ka-tons, quoted in *History of Onondaga County*, Gen. John S. Clark, 1849, also cited in Brief for Plaintiffs-Appellant, Appellate Division of the Supreme Court of New York, For the Fourth Department, Facts.1900)

Five Figures Belt



A wampum belt of five white figures on a purple background was described in 1877 as representing the original five nations, joined together under the Great Law. This image is from a partial belt that was in the Royal Ontario Museum, Toronto and is similar to the belt described here. The elbows of the figures are crooked to symbolize that if a person leaves the protection of the nation, they leave behind its protection. In 1877 Keeper of the wampum, Chief John Buck described this wampum belt: "This belt represents the tribes standing in a ring joined hand-in-hand, and the compact was so strong that even though a tree might fall it could not break the chain of unity." A belt fragment of three such figures is in the Museum of Man in Paris, France.

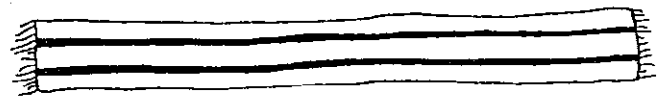
✦ The First Encounters Belts

First Sighting of the People With White Faces



It is 28 inches long, 13 rows (3 ½ inches) wide. It is a white belt with four sets of three purple diagonals. John Buck (Onondaga) stated that the diagonal lines were a symbol of agreements that the new nations giving the belt to help the Haudenosaunee if war broke out. In that regard, this is more of a Covenant Chain belt.

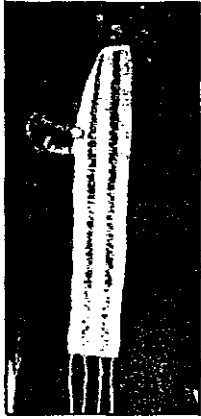
Two Row Wampum



Two Row Wampum records the first agreement with the Dutch in 1613. The wampum belt has 1,846 beads (152 purple, 1694 white). It is called the *Gushenta*, or Two Row Wampum. It was first made with the Dutch in the 17th century and has formed the basis for all subsequent treaties.

The visual symbol of the shell wampum belt was two purple rows on a white path. White symbolizes peace and friendship. The two rows represent our separate but equal paths as sovereign nations. We are not to interfere with each other's right to govern. We are to respect each other. The rows are like two vessels. In one vessel, our canoe, are the laws, traditions and beliefs of our ancestors. In the other vessel, the ship of the white people, are their laws, traditions and beliefs. We are not to put a foot in each vessel as they will drift apart and we will fall into the dark waters. This really means that the first Europeans agreed to respect our sovereignty and not impose their way of life upon the Haudenosaunee. All subsequent treaties have maintained that same principle. The original Two Row Wampum would be brought out and this interpretation recited from time to time. The Two Row

concept is also referred to as the Covenant Chain of Peace. When the Haudenosaunee speakers mention the Covenant Chain, they are referring to these ideas of friendship, the good mind, and everlasting peace that links our people together.



The Mohawk Nations states that the Two Row is a bed of white wampum which symbolizes the purity of the agreement. The two rows of purple symbolize the spirit and culture of two distinct nations which are entering into a relationship. There are three rows of white beads between the two purple rows that symbolize the concepts of Peace, Friendship and Respect.

In 1744, Onondaga Chief Canassatego delivered a speech that explained how wampum sealed the friendship between the Dutch and the Iroquois, but that, with the arrival of the English, the covenant became known as the Silver Chain, providing a visual metaphor for the concept of treaty making. Chief Canassatego also explained the history of the Covenant Chain: "It is true, that above one hundred years ago the Dutch came here in a ship, and brought with them several Goods; such as Awls, Knives, Hatchets, Guns, and many other Particulars, which they gave us; and when they taught us how to use their Things, and we saw what sort of people they were, we were so well pleased with them, that we tied their Ship to the Bushes on the Shore; and afterwards, liking them still better the longer they staid with us, and thinking the bushes too slender, we removed the Rope, and tied it to the Trees; and as the trees were liable to be blown by the high Winds, or to decay of themselves, we, from the affection we bore them, again removed the Rope, and tied it to a strong and big rock [The interpreter said that the rock referred to Oneida Country] and not content with this, for its further Security we removed the Rope to the big Mountain [The interpreter said that this referred to Onondaga Country] and there we tied it very fast, and rowl'd Wampum about it; and, to make it still more secure, we stood upon the Wampum, and sat down upon it, to defend it, and prevent any Hurt coming to it, and did our best Endeavors that it might remain uninjured for ever. During all this Time the New-comers, the Dutch,

acknowledged our Right to the Lands, and solicited us, from Time to Time, to grant them Parts of our Country, and to enter into League and Covenant with us, and to become one People with us." The English arrived and became "one people with the Dutch" and the English governor "found that the Rope which tied the ship to the Great Mountain was only fastened with Wampum, which was liable to break and rot, and to perish in a Course of Years; he therefore told us, he would give us a Silver Chain, which would be much stronger, and would last forever. This we accepted and fastened the Ship with it, and it has lasted ever since."

In modern times, the term *Guswentá* or *Kaswentha*, represents "the River of Life." As long as the rivers run down hill and as long as the grass grows green, we shall keep this covenant. We agreed to call one another brothers. We agreed that our canoe and your ship would travel side by side down the river of life in mutual respect, each in our own vessel. This established the standards for future agreements, covenants and treaties. This we called the grandfather of all treaties. Today, we still hold to this covenant, and we expect our treaty partners to do the same. . . . (Source: *Sub-Committee on Prevention of Discrimination and Protection of Minorities Report*, Working Group on Indigenous Populations, Fifteenth Session, July 28-Aug 1, 1997)

Two Ways/Two Paths Wampum Belt

Also called the Revolutionary War Belt, it is a white belt with two purple "roads," similar to the Two Row wampum, this belt, shown on the right, symbolized the neutrality proposed by the Grand Council. It has 3250 beads (1000 purple and 2250 white). There is a second Two Row type belt (35" long, 13 rows wide) that dates from 1789 when the Haudenosaunee had to decide which road to take - one path leads the British government and the other led to the United States. (*Wampum Study*, NYS Museum, Donna Taylor, May 1964)

✚ War Belts



There are several versions of this belt. They all contain an image of a tomahawk in the center. At times the belt would be painted red to symbolize the blood to be spilled by the opposing nations would pick up the belt. In 1746 the Haudenosaunee delivered a war belt to the English, "they threw down a war belt of wampum on the ground, it being the Indian custom to deliver war belts to make declarations of war in this manner, they did with remarkable indignation, intending to express their resentment against the French and their zeal for the English."

Five Nations War Belt



Belt (38" long belt, 15 rows wide) that was used prior to the Tuscarora Nation joining the Haudenosaunee in 1720. When the Haudenosaunee went to war, a belt such as this was sent to the enemy, declaring war. Sometimes the war belts were painted red. It would have been thrown at the feet of the leaders of the opposing nation. If they picked it up that mean that war was declared, if they left it lay on the ground, fighting would not start. However, it was still up to the Haudenosaunee women to forbid their sons to got o war, or they could insist on a halt to hostilities if war was too damaging. This belt appears to have had beads removed from the right end. There may have been more diamonds and white bars at the lost end. Some belts were known of have been cut in half for ritual purposes. Cutting a war belt could mean that the war was over.

Remembrance Belt

This long, narrow belt - 40 3/8 inches long, 7 rows wide (2 1/2 inches)- was described as "having a cross at

one end and a long house at the other. A narrow white stripe connecting the long house to the white cross, was explained as follows: "Great many years ago," a company from Canada presented this belt, desiring that missionaries, from the Roman Catholic Church, might be settled among the Five Nations, and erect a church at Onondaga, and that the road should be continually kept open and free between them." (Chief De-hat-ka-tons, quoted in *History of Onondaga County*, Gen. John S. Clark, 1849, also cited in Onondaga, Brief for Plaintiffs-Appellant, Appellate Division of the Supreme Court of New York, For the Fourth Department, Facts.1900)

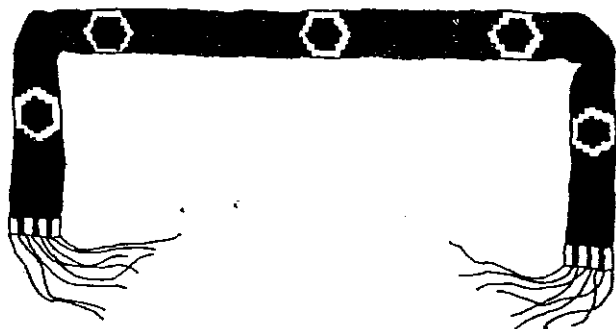


In 1886, Thomas Webster provided the following interpretation of the belt: "The priest told the Onondaga that a building right by the mission house - and told them that there were goods there stored for the Onondagas, but he could not open them until the king came, and a white boy who had been captured had been told by the priest that it was full of arms - and that when the king came they would annihilate the Onondagas. The boy told the chief, and they held a council and resolved to open the building. The priest tried to keep them from it, but they opened the door in spite of him, and found the building full of arms. They heated an axe red hot, and hung it upon the priest's heart, and burned his heart out. The French did come, and the Onondagas met them at Camden, and defeated them in a great battle, and then the Onondagas renounced Catholicism. It was between Pompey and Jamesville, about this side of Pompey Hill. Cross means Canada. The white line a road from Canada to the Onondagas and the village at the other end." (Noah T. Clarke, *The Wampum Collection of the New York State Museum, New York State Museum Bulletin 288, Twenty-fourth Report of the Director, The University of the State of New York, Albany. 1931*).

In 1908, Arthur Parker stated that the belt represents the treachery of the French missionary at Onondaga who was a collaborator of the French army intent upon destroying the Onondaga. It is meant to show that the French invaded the Haudenosaunee from the north (Canada) and that the figure is likely the missionary who sought more

that the souls of the Onondaga.

Champlain Belt



This belt is 39 ½ inches long, 7 rows (2 inches) wide, with 2226 beads (1978 purple and 248 white). A purple belt with five hexagons and four white bars at each end, records the attack of the French explorer and his Huron allies on the Mohawk in 1609.

In 1694, Champlain wrote of the intention of France to invade North America: "It has in all times caused maritime towns to abound in riches, among which Alexandria and Tyre are distinguished, and numerous others, which fill up the regions of the interior with the objects of beauty and rarity obtained from foreign nations. For this reason, many princes have striven to find a northerly route to China, in order to facilitate commerce with the Orientals, in the belief that this route would be shorter and less dangerous."

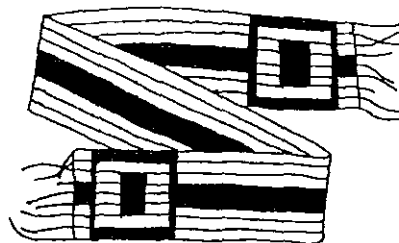
The French crafted a policy of aggression against the Haudenosaunee in 1603 as they decided to ally themselves with the Huron and Algonquin enemies of the Five Nations. Champlain wrote that his purpose was to make war with Indians, that he called the "barbarous tribes," not to trade with them. The Haudenosaunee were seen as adversaries in the fur trade and were causing economic disruptions that had to be eliminated. He attacked three times, in 1609, 1610 and 1615.

In 1609, Champlain led a confrontation with the Mohawk and kills three of their leaders with his arquebuse. The first time the Iroquois saw firearms. This event changed the Indian style of fighting. Previously, they had met in an open field, and hand-to-hand combat determined the victor. When a force was overcome, the fighting stops and the weaker forces

were made prisoners. With the introduction of guns, open field fighting made no sense, so the Haudenosaunee turned to guerrilla style warfare, with surprise attacks, swift hit-and-runs.

By 1615, the annual flow of furs to the French would number 12,000 to 15,000. In 1898, Thomas La Forte said that the belt: "Represents a sorrow meeting of the Five Nations. If a misfortune happen; if little boys and girls were taken and killed - a tooth for a tooth, an eye for an eye."

✦ Covenant Chain Belts



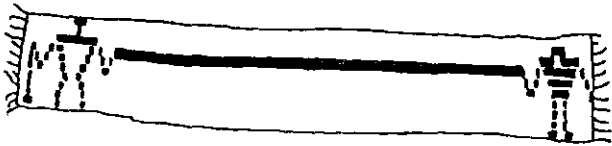
There are several examples of this type of belt. Generally it had two squares, or two figures linked by a central line that represented the Covenant Chain of

Peace that linked the two people together. The central line also represented the path of peace between the two nations that had to be kept clear of obstructions. Further, the line also represents the wampum belt itself, with both sides holding firm to the agreements it contained.

On September 12, 1682 at a council in Montreal, Onondaga Chief Niregouentaron discussed peace with Count de Frontenac. Chief Niregouentaron said that he spoke for the "whole house" meaning the Confederacy. The term Haudenosaunee meaning People of the Long house, it is a metaphor for the five nations living under one roof of the Great Law.

Chief Niregouentaron invited Frontenac to come to Onondaga for a peace council and to light the council fire to show that the Haudenosaunee, "all had brought their sticks to it; that they were desirous to keep it alive there in order that it may never die, and that the people who come under ground might see this fire which has been lighted by their father . . . the reason for his coming here is that he wishes for peace. And that the children, in growing up and becoming big, may believe that this fire will burn forever. . ." Frontenac refused the offer and said that the council fire could only be kindled at Fort

Frontenac. Instead he gave a wampum belt "in the form of a chain" to bind the raised hatchets of the warriors to the air and prevent their arms from letting it fall. He also gave Chief Niregouentaron a jacket with gold facings, a shirt, pair of stockings, hat, pair of shoes, black silk cravat, scarlet ribbon, a gun and powder and shot, two packages of glass beads, a scarlet cloth for the chief's daughter.



There are at least three belts that have two figures holding the Chain of Friendship that the old treaties poke of. One figure is dark while the other has a white body. In this one the figure on the right is holding a club, with the head at the bottom, a symbolic gesture of peace. The right side of the belt has fallen apart so we do not know what that figure might have held.

On July 13, 1684, the Governor General of Virginia, Francis Lord Howard, at a council held at Albany, chastised the Haudenosaunee for breaking the Covenant Chain for killing and kidnaping colonists and taking their goods. A Mohawk speaker named *Odianne*, responded and in turn admonished the Onondaga, Cayuga and Oneida representatives: "You are Stupid, Brutish, and have Understanding, thus to break your Covenant . . . we are ready to cry, for shame of you. Let us be no more ashamed on your Account, but be obedient, and take this Belt to keep what we say in your Remembrance. . . The Covenant Chain had very nearly slipt. You have not observ'd your Covenant. Observe it now, when all former Evil is buried in the Pit. . . There are three things we must all observe. First, The Covenant with Corlear. Secondly, The Covenant with Virginia and Maryland. Thirdly, The Covenant with Boston. We must Stamp Understanding into you, that you may be obedient. And Take this Belt for a Remembrancer." Each of the offending nations offered a wampum belt to the Governor then buried a hatchet in the ground, and sang a peace song to symbolize the return of peaceful relations. A Seneca speaker told the colonial governors: "Let the Chaine be Kept Cleane and bright as Silver that the great tree that it is cannot break it a peeces if it should fall upon it." In 1754, Sir William Johnson gave what was called the

Covenant Chain wampum belt of 16 rows wide and stated: "I do in return in the Name of the Great King George my Master & of all his Subjects, renew, Strengthen & brighten the same Chain so that nothing shall be able to break or even crack it and while we keep it so, you may depend upon it nothing can hurt us."



The belt on the left has been called the Capt. Joseph Brant Belt, but it represents the unity between the English and the Haudenosaunee who went to grand River under Brant's leadership in 1784. The path represents Brant's trips to seek the protection of the British government. It is 23 inches long and 11 rows wide.

On December 19, 1811, at a council at Buffalo Creek, Seneca leader Farmer's Brother recalled that the U.S. inherited the Covenant Chain: "After Pickering's treaty, General Washington sent for us to his seat. We took him by the hand. He appointed Colonel Pickering to speak, "The treaty we have made we lay on a rock which you know is strong . . . This belt is the chain. The silver metal will not rust. We will put on the rock . . . Something may happen to part our hands. We will then pay attention to it."

On June 10, 1870, at a General Council of the Six Nations of the Grand River Territory Chief J. Smoke Johnson provided an interpretation of the wampum belts that were displayed to the assembly that included a reference to the Covenant Chain: "The Wampum having two men standing one at each end, represents the first meeting or treaty with the British Government. They stand on their own rules, which they laid down, the British Government gave a check Wampum to confirm what the Six Nations had done in their rules and declarations. The marks worked on the wampum shows the British and Six Nations had united by treaty. They

were each to have their own way; not hurting their customs or rules, or regulations. If the Indian had his bark canoe, let him have it, let the British have his large vessels. The British gives the wampum to confirm rules and regulations of the Confederacy ”

Belt with 13 Diamonds



On April 19, 1776, John Hancock, as president of the Continental Congress, sent a wampum belt to Haudenosaunee communities to show his new nation's 'good intentions' and to 'cultivate peace.' The belt had 13 diamonds to represent the American colonies. The belt above, has 13 diamonds, but we are not sure that this is the same one referred to in the documents.

The Haudenosaunee responded to the 1776 overture, and sent a wampum belt to the Albany conference to announce their neutrality. U.S. agents send a wampum belt to Onondaga Grand Council requesting the Iroquois to remain neutral in the war. From the Journal of George Morgan: "Now as we esteem you just like our own Flesh & Blood being all Children of this Continent, & want to live in Peace with you upon it forever, we send this Belt of Wampum to enquire the Truth of what we have heard and desire you will open your Minds to us by a Deputation of your Wisest Men that we may know if you have any just cause of Complaint against us, for if you have, you may rely upon our Endeavours to satisfy you immediately on your application, and if you have none we hope you will tell us so that the Sorrow may be removed from our Hearts. . ."

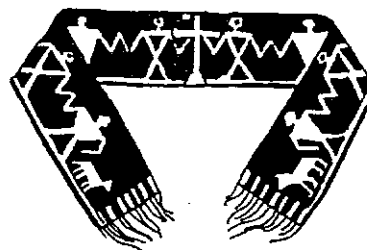
Morgan was directed to implement a policy of peace with native confederacies. His orders were, "to provide, that the great peace belt [twenty-five hundred wampum beads designed with 13 diamond shapes] entrusted to Guyasuta [a Seneca chief] last fall at Pittsburgh [in the Fort Pitt treaty conference aimed at keeping the Senecas neutral in the revolutionary war] be forwarded with all convenient expedition to the Sachems and warriors of the western nations; and endeavour to the utmost of your power to convince them of the good wishes and good intentions of the Congress for and towards them, and to cultivate harmony and friendship

between them and the white people and to give Congress the most early intelligence of any interruption thereof."

Wolf Belt



There are at least two examples of belts with wolf or dog figures. One, formerly in the NYS Museum collection (#37429) is 32 ½ inches long and 14 rows (4 3/8 inches) wide. 3584 beads (471 purple and 3113 white) It is from the Mohawk Nation at Akwesasne. It is a white belt with two central figures with hands joined and seven purple bars and a wolf at each end. Historians have said that the wolves represent the guardians of the peace and friendship that existed between the two figures. One figure represents the white people, the other represents the Haudenosaunee. Some say that the purple bars symbolize the Seven Nations of Canada. John Buck stated that the Wolf Clan is the doorkeeper of the Long House.

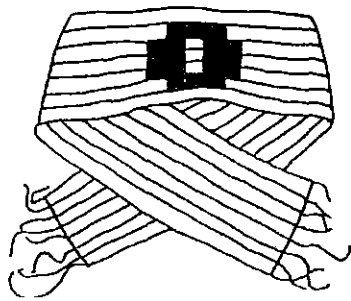


A similar belt is described in 1760. On August 30 the British and the Mohawks negotiated their own peace just prior to the take-over of New France. The Seven

Nations of Canada were really only a ring of villages that encircled, and thereby protected, the French settlements of Montreal. Chief *Aughmeeta* of Kanesatake presented the "Two-Dog" Wampum (a long, wide purple belt with a cross in the middle and eight human figures holding hands). At each end was a dog figure that represented their power to keep trespassers off their land. The Mohawks understood that the Seigniorship of the Lake of Two Mountains was being set apart as Indian Land. There were three main villages erected, one for each nation - Mohawk, Nipissing and Algonkian. Sir William granted them the full protection of the crown, the right to their lands and the right to worship as they please. He convinced the Seven Nations to set aside when the British

advanced on Montreal, but the British army destroyed Onondaga houses at Oswegatchie nonetheless.

Dish With One Spoon Wampum



This wampum is a white belt with a purple hexagon in the center. It is said to represent the idea that all of the hunting lands of the Haudenosaunee were meant to be shared and that there should be no blood letting over hunting disputes.

In 1887, Chief John Buck described this wampum belt: "all white except a round purple patch in the center. This represents all Indians on the continent. They have entered into one great league and contract that they will all be one and have one heart. The pot in the center is a dish of beaver, indicating that they will have one dish and what belongs to one will belong to all."

The Peace Maker says that the chiefs will eat from one bowl, not using any knives. They will eat beaver tail. This means that we all have equal shares of the game roaming about. There will be no knife, no one will get cut, no blood will be shed, and peace will be maintained. These ideas are linked, that we each can share the bounty of the land and that we will "eat" from the same bowl - the great woods.

Eli S. Parker Belt

This belt is 37 3/4 inches long, 7 rows (2 inches) wide. It is a purple belt with five white hexagons evenly-spaced along the belt, with three white bars at each end. This belt was held by Parker, whose Wolf Clan Chief's title - *Donehogawah*, was the Door Keeper of the Seneca Nation. This meant that he had the authority, if the nation agreed, to call upon the young men to defend the people.

It is said that this is the belt that was sent to the

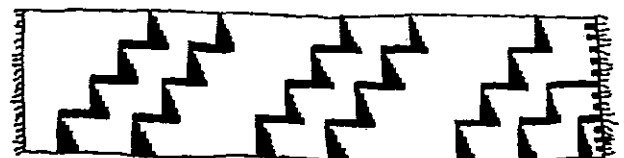
Mohawks when war in the west was declared in the West. If each nation agreed, the belt was sometimes painted red and returned to the Senecas to show that war was decided upon. The Parker name for this belt is not accurate, as it was the collector that decided to name it after Parker. Unfortunately, Parker later denounced his Chief's title and became the first Indian to serve as Commissioner of Indians Affairs in Washington, DC in 1869 to 1871.



"Humanize, civilize, and Christianize" was parkers anthem for Indians, as he wanted them to give up their old tribal ways and join the mainstream. However, Parker fell victim to old-fashioned racism. Other reformers did not trust the "Indian" who one said was only "one generation removed from savagery." In the end his enemies won out for after a grueling congressional hearing into charges that Parker abused his authority and misappropriate federal funds, he resigned and left DC for good. A broken man, he retreated further in the eastern establishment way of life, living in luxury in Connecticut, with his own servants. Only later in life did he realize that folly of his own reformers desire to see Indians join the mainstream. If he could not be accepted, how then could the rank and file Indians on the reservation expect to be received as equals by the dominant society.

✦ Peace Belts

The Haudenosaunee made many peace treaties with other Native nations. In fact the Great Law is a treaty of peace among the Haudenosaunee. There are several other peace belts that relate to the formation of the Confederacy. One has five alternative dark and white blocks, each with a contrasting cross in the center.



This belt is called the Belt of the Six Nations and was made in 1714 to announce the return of the Tuscarora

Nation, thus extending the Great Law to Six Nations. There is an oral tradition that tells of six families that emerged from the earth in the beginning. These families spread out east and west to form a symbolic Long House. However, the Tuscarora continued on to the Mississippi River, then headed southeast to lands in what later became North Carolina. After a devastating war, the Tuscarora sought the protection of the Haudenosaunee and this belt documents that union. An Onondaga tradition also states that the symbol of the Euro-Americans as invaders to the territory of the Haudenosaunee can be seen in the lower right corner.



Generally, peace belts would be small belts made entirely of white wampum. On July 5, 1645, a Mohawk Chief Kiotsacton (Kiotsacton) presented 17

wampum belts to the French and Huron Indians at a peace council at Three Rivers in Quebec. Each belt represented a message that was delivered. The peace councils were full of gift giving and exchanges of requests accompanied with wampum belts, beaver furs, elk robes or other gifts. The peace treaty was concluded with the French, Algonquian, Huron and Mohawks on Sept 20, becoming the first treaty between the French and the Mohawk. Stating that the Iroquois had "thrown away their weapons so far beyond the sky that there were no arms long enough to draw them back," Kiotsacton joined arms with a Frenchman, an Algonquian and a Huron and sang and danced together to symbolize their peace. However, the Onondaga, Oneida, Cayuga and Seneca, referred to as the "Upper Iroquois," continued to wage war on the French and Huron.

On May 22, 1674 a delegation of Mohawks Chiefs visited Governor-General Anthony Cove at Fort Willem Henrick in New York and told him "They have come as their brothers as the Dutch at Nassau and have been of one flesh with them. They gave notice that they are going to four nations to renew their peace. . . Last fall they made a new peace or covenant with the Dutch at Nassau and now come to confirm it. . . If the French should come as rumor has it, to attack the Dutch, they

[Mohawks] will march out with the Dutch and live and die with them. . . They were sent out to some other nations to renew their covenants." The Council minutes noted that the Mohawks: "Say they concluded a new bond of peace last harvest with the Dutch at Nassaou, which they now come to confirm; and thereupon present a belt of wampum." Mohawk leaders came to New Amsterdam to present six wampum belts to the Dutch leaders as a gesture of peace.

In 1677, the Haudenosaunee made a treaty of peace with the Susquehannock and Delawares. The majority of the Susquehannock merge with the Haudenosaunee. Then the Five Nations and the River Indians made a Covenant Chain treaty with the New York, Massachusetts, Connecticut, Maryland and Virginia colonies to bring peace to the east coast. The Onondaga speaker agrees that the violence must end and pledges that the transgressions of the past are to be buried in oblivion and the Covenant of Peace is now remade absolute and seals the promise with a wampum belt. The Mohawks say that they and the Governor Andros "are one, and one heart and one head, for the Covenant that is between the Governor Generall and us is inviolable yea so strong that if the very thunder should break upon the Covenant Chain, it would not break it in Sunder."

In 1678, Shononses, an Oneida Chief, delivered an address, accompanied by wampum belts to explain border conflicts with the colony of New York and Virginia. These wampum were said to be used to "cleanse the house . . . and to atone for the deaths."

In 1679, the Haudenosaunee made a treaty with New York, Maryland and Virginia colonies. Colonel William Kendall of Virginia asked the Mohawks for peace and offered gifts of wampum, cloth, rum, tobacco, and loaves of bread. The Mohawks, as was their custom, retired for the evening and returned the next day to respond. They referred to this as "cleaning the house" so that they will provide a uniform answer. They then give a wampum belt to show that they have an "upright heart." They were glad to see the colonists wanted to renew the covenant, as others from New England who have also made such covenants have not renewed them lately. They give wampum belt to request that the Covenant Chain be kept "clear and clean." They also stated that "if any mischief should befall them (colonists) we should not be free of it seeing we are one body."

In 1682, a Cayuga Chief presents a wampum belt to Jesuit Father Stephen de Carheil to "brighten the sky. . . wipe away then blood. . . place this dressing on the wound." In 1689, Dehennakarineh, a Mohawk Chief, presented wampum belts at a meeting with the agents of Massachusetts, New-Plymouth and Connecticut in Albany to renew the ancient friendship called the Covenant Chain. He stated, "we promise to preserve the Chain involuntarily and wish that the sun may always shine in Peace over our heads that are comprehended in this Chain, we give two belts, one for the sun, and the other for the beams."

On July 24, 1763, Sir William Johnson describes a wampum belt displayed by the Haudenosaunee as "a very large Covenant Chain Belt, the One End of which they represented as held by the Senecas, and the other by the Mohawks." (Johnson Papers. Vol X, 755) The Mohawks expressed their fear that the English would "cheat the Mohawks of their land and Habitation, in which if they were not redressed the Covenant must fall, they haveing no place of residence." At a treaty council in 1792, George Washington sends a wampum belt with a pledge: "As evidence of the sincerity of the desire of the U.S. for a perfect peace and friendship with you. I deliver you this white belt of wampum."

Clearing the Path Wampum Belt

In 1653, the French choose to meet with each nation of the Confederacy individually, rather than collectively. Haudenosaunee Chiefs present wampum belts at council at Quebec, announcing that the belts show the lakes, rivers, mountains, valleys, portages and water falls that were necessary to pass on that road to peace. The road or path became a metaphor for the actual covenant chain, seen as a trail that connects the people, movement on that trail, as well as the ideas that connect the people in peace and friendship. The phrase "road to peace" represents the way to peace, which must be free from obstruction of violence, hatred or dishonesty. The White Roots of Peace from the Tree of Peace were symbols of this road/path that would lead those seeking peace to Onondaga where the Grand Council holds its meetings.

Wampum belts use the path, or road, symbolism to show that two distant peoples are connected in peace and friendship. The actual agreement could be

symbolized as the path that connects them. The journey to the meetings was also a path that was usually described as treacherous, because it might be blocked by fallen trees, overgrown with bushes, or brambles that impede travel or hinder communications between the parties. When the Haudenosaunee wanted to renew a relationship, it was often referred to as "sweeping the path clean" that connects the two parties. If the peaceful relationship failed, then "boulders" were said to fall into that path.

Queen Anne Belt



In 1711, four Mohawk chiefs visit Queen Anne in England to ask for teachers and laws to stop the trafficking in liquor among their people. The Chiefs were Saga Yean Qua Prab Ton (Brant); Oh Nee Yeath Ton No Prow (John); Elow Ob Kaom (Nicholas); Te Ye Neen Ho Ga Prow (Hendrick). English painter depicts Mohawk Chief Dekakirihokenh holding a wampum belt with a design of 11 crosses. symbolizes the request of the visiting Indian delegates for the Queen Anne of England to provide instruction in Christianity.

They made the following request: "We need not urge to Our Great Queen the weight that depends on the Reduction of Canada, & Mount Real, so hope for the performance after which we shall enjoy peaceable Hunting and have much Trade with our Great Queen's Children, and as a sure Token of the sincerity of the six Nations, We do in Our own and in the Names of all, present Our Great Queen with these Belts of Wampum."

✦ Treaty Belts

Wampum had to accompany treaty agreements. At a Treaty held with the Indians of the Six Nations at Philadelphia in July 1742, Canassatego, Onondaga speaker noted: "Our people who pretended to sell the

Land, demanded a Belt of Wampum of the Buyers to carry to their Chiefs; and on declaring they had no Wampum, our Warriors said, they would not answer that their Chiefs would confirm this Bargain, since they never did anything of this Nature without Wampum." A 1701 peace council at Montreal involved 1300 Indians from 31 different nations together with the Haudenosaunee to ratify the "Great Peace." A purple wampum belt in the McCord Museum is said to represent some of these agreements. That belt has white vertical bars with tomahawk or pipe and diamond in center.

Treaty Condolence Strings

On October 11, 1736, Seneca, Oneida, Onondaga, Cayuga and Tuscarora Nations make a treaty with Pennsylvania on friendship and land cessions. Seneca speaker named *Kanickhungo* presented a wampum belt of eleven rows with four black crosses on it. He also presented a bundle of furs as he spoke to William Penn and James Logan. Penn wrote: "By the Interpreter's Advice," the Six Nations, "were spoken to in their own way, with three small strings of Wampum in Hand, one of which was delivered on each of the Following Articles," 1) Put away all grief and uneasiness after their long, hard journey; their eyes are "brightened" so they can see their old friends who have long had an alliance with them; 2) Both sides will open their hearts to speak freely and open to each other; 3) They will be sheltered and entertained by the colonists as they are considered "brethren."

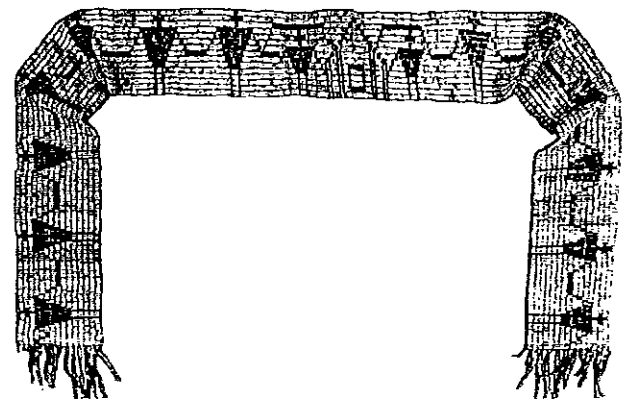
On June 22-July 4, 1744, the Haudenosaunee made a treaty with Pennsylvania, Virginia and Maryland for land cessions and to define the boundary line at a Treaty council at Lancaster, Pennsylvania. Governor George Thomas of Pennsylvania spoke to the Haudenosaunee delegates: "These, your Brethren of Virginia and Maryland, are come to enlarge the fire, which was almost gone out, and to make it burn clearer; to brighten the Chain which had contracted some Rust and renew their friendship with you. . . united yourself with them in the Covenant Chain, and be you with them, as one Body, and one Soul." He then gave the Haudenosaunee a wampum belt to show the sincerity of his words.

Ft. Stanwix Treaty Belt



This belt is 15 ½ inch long, 7 rows (2 inches) wide, with 1,620 beads (80 purple and 1540 white). It is a white belt with three pairs of diagonal rafters. On Oct 22, 1784, the Haudenosaunee agree to a second Ft. Stanwix Treaty. (The first was made with the British in 1768) The Haudenosaunee request a written copy of the speeches and the treaty in addition to a wampum belt to record the agreement. This belt was made to record the terms of the treaty and was once possessed by General Peter Gansvoort.

George Washington Covenant Belt



The George Washington Covenant Belt, records the treaty with the United States of 1784, given by the U.S. to the Six Nations as a covenant of peace between the 13 colonies and the Iroquois. It is 6 feet 3 ½ inches long and 15 rows (5 ¼ inches) wide. 8,355 beads total.

Fearing that the Haudenosaunee may go to war over the loss of land, President George Washington invited the Haudenosaunee to Philadelphia in 1792 for a three week visit and he addressed the delegates twice, promising to protect their lands from encroachment. He promised that the "principles of justice and humanity" would be the hallmark of the relationship between the Haudenosaunee and the United States. He also promised them an additional \$1500 annuity for "clothing, domestic animals,

and implements of husbandry and for encouraging useful artificers to reside in their villages."

George Washington commissioned the making of a wampum belt and sent it to the Haudenosaunee with a pledge: "As evidence of the sincerity of the desire of the U.S. for a perfect peace and friendship with you, I deliver you this white belt of wampum." There was no further description to determine if that belt had any designs on it. Some historians say that the George Washington Covenant Belt was presented in 1792 to reaffirm peace and friendship with the Haudenosaunee. The Haudenosaunee viewed the Presidential attention as critical to the manifestation of the treaty. When all else failed, they expected the President to step in and abide by the terms of the treaties. President Washington presents peace medal to Red Jacket in Philadelphia as a symbol of his intention to remain true to the treaties.

The belt shown above has been associated with the first treaty between the Haudenosaunee and the United States. It was made by the United States and given to the Haudenosaunee, along with written copies of the treaty. "In the center is a building representing the new capitol. On each side is a figure representing Washington and the president of the league, while, hand in hand, the thirteen colonies or States, on one side seven and on the other side six, in all fifteen figures, complete the memorial record," described by Thomas Webster, Onondaga. (*Brief for Plaintiffs-Appellant*, Appellate Division of the Supreme Court of New York, For the Fourth Department, Facts.1900)

"*Hon Na Da Guy Us Ski Wa Deet Wa San Nee Go Na* or translates to "Big Belt with George Washington", which was presented to the Haudenosaunee by the United States President George Washington at Canandaigua on November 11, 1794. We bring the working group an example of a document of the times, a treaty belt. . . . This is a replica of the treaty belt that accompanied the written version that is in the archives of the United States next to the Treaty of Ghent. The depictions of our leader Todadaho and the U.S. President George Washington standing over a common house depicting lands and the thirteen states. This belt encompasses the full 6 month process leading up to the finalization of this treaty in Haudenosaunee Country. . . . Our own cultural frame of reference must be

understood as to how our ancestors perceived the treaty councils, how the treaty-making protocols were enacted and how the concepts behind the treaties were understood by the people in the era of that treaty." (*Intervention* by Oren Lyons, Sixteenth Session, United Nations. Geneva - July 27-31, 1998)

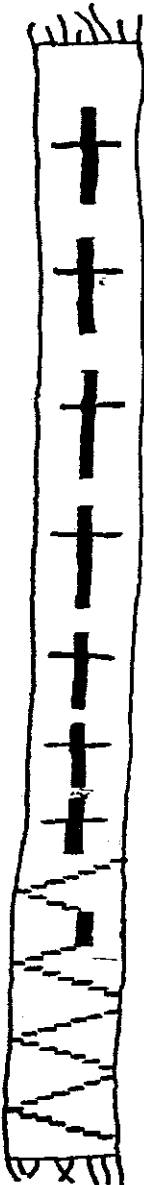
They only problem with this interpretation is that there were actually fifteen states by 1794. Vermont became the 14th state in the union in 1791, and Kentucky became the 15th state in 1792. Others have said that the symbolism represents the original thirteen "fires" or United Colonies as they were called. The central Long House contains the two doorkeepers - Seneca and Mohawk figures, whose hands are joined with the colonial leaders. The belt was most likely commissioned by Washington, most likely for his meeting with Red Jacket and others in 1790, or shortly thereafter. In 1900 during the wampum trial, the belt was interpreted to represent, "the First Treaty stipulated between the Six Nations and Gen. George Washington, picturing in wampum beadwork the Council House, General George Washington, the O-do-ta-ho, or President of the tribes. and 13 representatives of the Colonies."

The Canandaigua Treaty, and the concessions made to the Haudenosaunee, could be seen as a reaffirmation of that wampum agreement. In this way there is continuity between what Washington promised and what the formal treaty-making process delivered.

Belt with Fifteen Figures

On September 11, 1763, English Indian Agent, Sir William Johnson, described a large wampum belt displayed by the Onondaga as a Covenant Belt that sounds remarkably like the Washington Covenant Belt. Johnson noted the belt design "whereon was wrought in white wampum the figures of the Six Nations towards one End, the figure of Nine Men to represent the Nine Governments who Assembled at Albany in ye Year 1754, the time when Said Belt was delivered to them, between both was a Heart Signifying their Union and friendship then Settled between them - at the Top were the letters GR made of White Wampum, & under that the full length of the Belt was a white line, [which] they were told was a long board to Serve as a Pillow, whereon their & our Heads were to rest." (*Johnson Papers*, vol. X, 845)

Crooked Path Seven Nations of Canada Belt

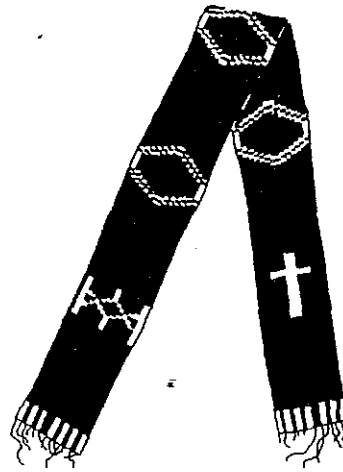


There is a wampum belt, called the "Crooked Path" wampum that has seven crosses to represent the Seven Nations of Canada and a zig-zag path at one end, representing the both the path away from the traditional religion and the hard path to reunification.

"One wampum represents the conclusion of peace with seven Canadian tribes who had been visited by the Jesuits, having a cross for each tribe, and with zigzag line below, to indicate that their ways had been crooked but would ever after be as sacred as the Cross," noted Thomas Webster, Onondaga. (Brief for Plaintiffs-Appellant, Appellate Division of the Supreme Court of New York, For the Fourth Department, Facts.1900) It was also said to show that the Seven Nations promised to "abandon their crooked ways and keep an honest peace."

At a 1757 conference held at Easton, PA with the Haudenosaunee and representatives of the colony of Pennsylvania, the "Seven Nations of Indians over the Lakes" were listed by *Tokahaio*, a Cayuga Chief, as: *Warontas*; *Schesova*; *Cochnawagechrona* (Mohawks from Kahnawake); *Neoquechta*; *Scheiquoucchrona*; *Connechsatagechrona* (Mohawks from Kanasatake); *Chesochechrona*

He noted that these Seven Nations had sent a string of wampum to the Six Nations. He also noted that the Seven Nations had formerly been in the French interests, but had recently entered into an alliance with the Haudenosaunee to hold "one end of the Chain of Friendship, that subsists between us and the English; and we desire the Governor, that they may be accepted as Friends."



This belt represents the Seven Nations of Canada and their agreement to convert to the beliefs of the Catholic Church. The belt has 4,564 beads and was held by Brother Cyprien of the monastery at Kanasatake until 1908. It is thought that the Three white hexagons represent the three Haudenosaunee communities - Akwesasne, Kahnawake and Kanasatake - that were

represented in the Seven Nations of Canada alliance.

Eventually, the British army defeated the French troops in 1759 at the Battle of the Plains of Abraham and captured the Citadel of Quebec. The French army retreated to Montreal. The Mohawk warriors from Kahnawake and Kanesatake fought along side the French for the five months of the war. The other Haudenosaunee had sent them wampum belts asking them to give up their fight, return to their homelands and assist the English. There was a Grand Council at Onondaga to try to pull the Haudenosaunee together.

Chief *Torongoa* spoke for the Kahnawake and Kanesatake people: "It would be hard Brother for you to Expect We should leave them [the French] altogether, as We are taught by them to pray, and have the same expectations as the White People. Chief *Torongoa* presented a wampum belt and proposed that the all of the Haudenosaunee remain neutral, saying "We shall be ruined to join One and the Other, while both bear hard upon Us, who are the Native Owners of the Land they fight about." They accepted the Haudenosaunee request to rejoin the Confederacy and they agreed, "we hereby assure all here present that we with pleasure agree to your friendly proposal and reunite as formerly."

Belt of Vigilance

On Feb 25, 1690, eight Mohawks sachems visit Albany to make a proposal to the officials. They present 13 wampum belts at the Albany Conference, one of which had a design of five houses. First they offered their condolences for the recent deaths that the French inflicted upon the English, "we esteem this evil as if

done to ourselves being all in one Covenant Chain. . . we are taught by our forefathers when sad accident or disaster doth befall any of the Covenant to go with all convenient speed to bemoan their death." They gave wampum belt that they called the belt of vigilance to remove the grief and restore the people for the sake of the future. The Mohawks came "to wipe off the blood and to sweep the house clean" so that the Covenant can be renewed. "The whole house have their eyes fixed upon yours and they only stay your motion and will be ready to do what ever shall be resolved upon by our brethren, our Covenant is a firm Covenant - it is a silver chain and we will not leave off if there are but 30 men of us left we will Proceed."

Alliance (Tuscarora)Belt



This belt is 28 inches long, 12 rows (3 3/8 inches) wide. It is a white belt with six purple braces or rafters. Each diagonal is eight beads wide. The original belt was thought to have had seven such diagonals. It has been associated with the admission of the Tuscarora Nation into the Confederacy as the sixth nation in mid-18th century, but the former seventh bar is a mystery.

In 1710, Chiefs of the Tuscarora Nation had delivered eight wampum belts to Colony of Pennsylvania Commissioners, to document their grievances and petition for peace. These are the reasons that the Tuscarora later joined the Haudenosaunee: 1) Tuscarora women sought friendship with Christian Indians so that they can gather wood and water in peace; 2) Tuscarora children and those yet to be born asked for room to play without threat of death or slavery; 3) Young Tuscarora men asked for privilege to leave town without fear of death or slavery in order to hunt; 4) Old Tuscarora men asked for lasting peace, so passage in forests will be as safe as a palisade village; 5) The entire Tuscarora Nation asked for firm peace; 6) The Chiefs asked for lasting peace with people; 7) Tuscaroras asked that the murder and kidnaping our their people s be prevented; and 8) The Tuscarora Nation asked that the official path of communication be opened with government of Pennsylvania. The

colony refused their request and referred Tuscaroras to Five Nations.

Holland Land Company Belt



This belt is 21 inches long. In 1799, a delegation of Tuscarora chiefs met with Capt. Isreal Chapin at Canandiagua, the U.S. general agent for Indian Affairs. The Chiefs asked that their small land grant be enlarged and asked that the Holland Land Company increases the Tuscarora Nation land

grant in western New York by a another square mile. The Chiefs made a point of the fact that they had not ever fought a war to seize land by force.

The Tuscarora Nation then send a white wampum belt with diagonal lines as a token of their friendship and to confirm their request. Capt. Chapin carried that belt to the Dutch owners of the Holland Land Company. The Dutch bankers granted the request and placed the wampum belt in their vault, where it sat for 115 years. In 1914 Cornell University professor Paul Evans was in Holland conducting research when he came across the wampum belt.

However, in 1962 that wampum belt given by the Tuscarora Nation to the Holland Land Company was missing from the Buffalo Historical Society and it has not been seen since. It was sent away to be authenticated as part of a legal fight with the New York State Power Authority. No one knows what happened to it.

Tuscarora representatives Elton Green and Allen Printup hold the wampum belt that the nation gave to the Holland Land Company before it disappeared. Green had learned of whereabouts of the belt in 1960: "I first heard of the belt as a young man from my father. Then, the Power Authority told us we had nothing to show title to the land they wanted. I got busy. I remembered a document had existed and finally located the wampum belt." ("Tuscarora Nation Asks: 'Where's Priceless Belt?' " Archie Lowery, *Buffalo News*, July 17, 1962.)

Woman's Nominating Belt



This belt is 24 1/4 inches long, 9 rows (3 inches) wide, with 1665 beads (164 purple and 1501 white). It was obtained from Martha Hemlock (Cattaraugus Seneca) in 1882. It is a white belt with six purple figures whose arms are stretched out to form a path that unites them. In the lower center is a purple square. It is said to recognize the right of the women to nominate, confirm, install and remove the male chiefs of each clan.

Closing Words . . .

There are many more wampum belts to learn about. There may also be other interpretations for these belts. The State of New York had different interpretations of the belts that were repatriated from their museum to the Onondaga Nation. These belts were acquired by the museum in 1898 and took nearly one hundred years to get them back.

Of the Remembrance Belt, William Beauchamp wrote in 1901 that the belt represented "a guarded approach of strangers to the councils of the Five Nations," is represented by the figure of the man, with the diamond possibly representing an "Indian Castle" which is an old reference to a palisaded village. Beauchamp also felt that the cross did not represent French Canada, but was more likely to be the Moravian Indians, because there was a similar belt made in 1775 at the Grand Council of the Delawares. There had been some dialogue between the Moravians and the Onondagas.

In 1972, Ray Fadden (Tehanetorens) published a study entitled *Wampum Belts* that recorded for the first time, the Haudenosaunee interpretation of the various wampum belts. That book has since been republished by Irocrafts Ltd. # 24-00108 and can be order from them at R.R. No.2, Ohsweken, Ontario, Canada, N0A 1M0. It is an excellent study and can be a great help in getting to know the meaning of the belts better.

In fact, it was Fadden who launched the first wampum

belt reproduction project for the Onkwehonwe Neha, or The Indian Way School at Akwesasne in the early 1970s. With funding from the American the Beautiful Fund, Fadden and the Mohawk teachers helped the children make exact copies of the wampum belts and learned their meanings.

The Haudenosaunee thank Ray Fadden for this project and all of the important works he has completed to the benefit of our youth. Ray, his wife and children have been great teachers of the traditional knowledge of the Haudenosaunee. As our way of expressing our thanks and appreciation for their many years of help, the Haudenosaunee publish this special edition, and will continue the spirit of the wampum project started by the Fadden family and the first Mohawk survival school.

This summer the Haudenosaunee, along with the Ganondagan Leadership Training Program, is sponsoring a special workshop on wampum belt weaving. Our youth will be learning the messages of the wampum as well as making replicas of the various belts to carry those messages back to their communities. A new generation will carry forth the meaning of the wampum.

We are looking for any information that you may have on the wampum belts. If you have any old photos, drawing, or oral history, please let us know. We can copy an photos and record your stories. If you have an alternative interpretation of these belts, please let us know. Send any information you may have to our editorial offices listed on the cover page.

As a final note, it is important to remember that the Standing Committee on Burial Rules and Regulations has worked hard over the last decade to repatriation wampum from museum collections. We have been very successful in that most of the belts in this article have now been returned to our nations. Most of the primary belts of the Great Law of Peace have been recovered. However, it is essential that we begin to utilize these sacred wampum in the way they were intended. There have been readings of the wampum since we have got them back and we are hopeful that the Haudenosaunee leadership will provide more opportunities for us to learn



The Canandaigua Treaty of 1794

The Canandaigua (or Pickering) Treaty was signed by the Chiefs of the Six Nations of the Iroquois Confederacy and representatives of the United States government on November 11, 1794. Here is the text of this treaty:

Preamble of the Canandaigua Treaty

A Treaty Between the United States of America and the Tribes of Indians Called the Six Nations:

The President of the United States having determined to hold a conference with the Six Nations of Indians for the purpose of removing from their minds all causes of complaint, and establishing a firm and permanent friendship with them; and Timothy Pickering being appointed sole agent for that purpose; and the agent having met and conferred with the sachems and warriors of the Six Nations in general council: Now, in order to accomplish the good design of this conference, the parties have agreed on the following articles, which, when ratified by the President, with the advice and consent of the Senate of the United States, shall be binding on them and the Six Nations.

ARTICLE 1 Peace and friendship are hereby firmly established, and shall be perpetual, between the United States and the Six Nations.

ARTICLE 2 The United States acknowledge the lands reserved to the Oneida, Onondaga, and Cayuga Nations in their respective treaties with the State of New York, and called their reservations, to be their property; and the United States will never claim the same, nor disturb them, or either of the Six Nations, nor their Indian friends, residing thereon, and limited with them in the free use and enjoyment thereof; but the said reservations shall remain theirs, until they choose to sell the same to the people of the United States, who have the right to purchase.

ARTICLE 3 The land of the Seneca Nation is bounded as follows: beginning on Lake Ontario, at the northwest corner of the land they sold to Oliver Phelps; the line runs westerly along the lake, as far as Oyongwongyeh Creek, at Johnson's Landing Place, about four miles eastward, from the fort of Niagara; then southerly, up that creek to its main fork, continuing the same straight course, to that river; (this line, from the mouth of Oyongwongyeh Creek, to the river Niagara, above Fort Schlosser, being the eastern boundary of a strip of land, extending from the same line to Niagara River, which the Seneca Nation ceded to the King of Great Britain, at the treaty held about thirty years

ago, with Sir William Johnson;) then the line runs along the Niagara River to Lake Erie, to the northwest corner of a triangular piece of land, which the United States conveyed to the State of Pennsylvania, as by the President's patent, dated the third day of March, 1792; then due south to the northern boundary of that State; then due east to the southwest corner of the land sold by the Seneca Nation to Oliver Phelps; and then north and northerly, along Phelps' line, to the place of beginning, on the Lake Ontario. Now, the United States acknowledge all the land within the aforementioned boundaries, to be the property of the Seneca Nation; and the United States will never claim the same, nor disturb the Seneca Nation, nor any of the Six Nations, or of their Indian friends residing thereon, and united with them, in the free use and enjoyment thereof; but it shall remain theirs, until they choose to sell the same, to the people of the United States, who have the right to purchase.

ARTICLE 4 The United States have thus described and acknowledged what lands belong to the Oneidas, Onondagas, Cayugas and Senecas, and engaged never to claim the same, not disturb them, or any of the Six Nations, or their Indian friends residing thereon, and united with them, in the free use and enjoyment thereof; now, the Six Nations, and each of them, hereby engage that they will never claim any other lands, within the boundaries of the United States, nor ever disturb the people of the United States in the free use and enjoyment thereof.

ARTICLE 5 The Seneca Nation, all others of the Six Nations concurring cede to the United States the right of making a wagon road from Fort Schlosser to Lake Erie, as far south as Buffalo Creek; and the people of the United States shall have the free and undisturbed use of this road for the purposes of traveling and transportation. And the Six Nations and each of them, will forever allow to the people of the United States, a free passage through their lands, and the free use of the harbors and rivers adjoining and within their respective tracts of land, for the passing and securing of vessels and boats, and liberty to land their cargoes, where necessary, for their safety.

ARTICLE 6 In consideration of the peace and friendship hereby established, and of the engagements entered into by the Six Nations; and because the United States desire, with humanity and kindness, to contribute to their comfortable support; and to render the peace and . friendship hereby established strong and perpetual, the United States now deliver to the Six Nations, and the Indians of the other nations residing among them, a quantity of goods, of the value of ten thousand dollars. And for the same considerations, and with a view to promote the future welfare of the Six Nations, and of their Indian friends aforesaid, the United States will add the sum of three thousand dollars to the one thousand five hundred dollars heretofore allowed to them by an

article ratified by the President, on the twenty third day of April, 1792, making in the whole four thousand five hundred dollars; which shall be expended yearly, forever, in purchasing clothing, domestic animals, implements of husbandry, and other utensils, suited to their circumstances, and in compensating useful artificers, who shall reside with or near them, and be employed for their benefit. The immediate application of the whole annual allowance now stipulated, to be made by the superintendent, appointed by the President, for the affairs of the Six Nations, and their Indian friends aforesaid.

ARTICLE 7 Lest the firm peace and friendship now established should be interrupted by the misconduct of individuals, the United States and the Six Nations agree, that for injuries done by individuals, on either side, no private revenge or retaliation shall take place; but, instead thereof, complaint shall be made by the party injured, to the other; by the Six Nations or any of them, to the President of the United States, or the superintendent by him appointed; and by the superintendent, or other person appointed by the President, to the principal chiefs of the Six Nations, or of the Nation to which the offender belongs; and such prudent measures shall then be pursued, as shall be necessary to preserve or peace and friendship unbroken, until the Legislature (or Great Council) of the United States shall make other equitable provision for that purpose.

NOTE It is clearly understood by the parties to this treaty, that the annuity, stipulated in the sixth article, is to be applied to the benefit of such of the Six Nations, and of their Indian friends united with them, as aforesaid, as do or shall reside within the boundaries of the United States; for the United States do not interfere with nations, tribes or families of Indians, elsewhere resident.

IN WITNESS WHEREOF, the said Timothy Pickering, and the Sachems and War chiefs of the said Six Nations, have hereunto set their hands and seals; done at Canandaigua, in the State of New York, in the eleventh day of November, in the year one thousand seven hundred and ninety four.

Cultural Properties of the Haudenosaunee

Historic and Archaeological Village Sites

- Dwelling locations
- Associated structures
- Palisades/earthworks
- Shell heaps
- Refuse pits

Camp Sites

- Caches
- Work Stations

Hunting Grounds - (According to 1701 Nafan Treaty)

- Hunting sites
- Trapping sites

Burial Grounds

- Cemeteries - multiple burials
- Single burials
- Ossuaries - multiple bodies in same grave
- Scaffold burial locations

Significant Resource Gathering Locations

- fishing places
- quarries
- work sites
- shell heaps
- clay pits
- mineral locations

Sacred Sites

- ceremonial districts
- special places
- council rocks/trees?

Battlefields

- Native vs Native
- Native vs Colonial
- Revolutionary War
- War of 1812
- Civil War

Treaty Council Locations

- Johnson Hall, Johnstown, NY
- Philadelphia, P A

- Three Rivers, Quebec
- Quebec City, Quebec
- Montreal, Quebec
- Ft. Stanwix, Rome, NY
- Ft. Niagara, Youngstown, NY
- Fort Harmar, Ohio
- Canandaigua, NY

Land Trails

- Major trails
- Connecting trails
- Forging places

Important Waterways

- Niagara River
- St. Lawrence R
- GeneseeR
- MohawkR
- HudsonR
- AlleganyR
- OhioR
- Buffalo Creek
- GrandR
- Tonawanda Creek
- Susquehannock R
- Black River
- Great Lakes
- Finger Lakes
- Lake George
- Lake Champlain
- Chautauqua Lake

On National Cultural Patrimony

Haudenosaunee Press Release
National Cultural Patrimony Returns
Onondaga Nation
July 6, 1996

Chiefs and leaders of the Haudenosaunee (Six Nations Iroquois Confederacy) gathered at Onondaga Nation, to welcome home 74 wampum belts, strings, and beads missing from our homelands for many years. The National Museum of the American Indian - Smithsonian Institution are returning these wampum under the mandate of The Native American Graves Protection and Repatriation Act, Public Law 101-1-6, Nov 16, 1990.[Actually, these wampum were returned under the mandate of the National Museum of the American Act which contains its own repatriation clause. The Smithsonian Institute is not covered under NAGRPA]

Wampum is one of a variety of sacred objects marked for return from the National Museum of the American Indian. There are more wampum, sacred masks, human remains, funerary objects and sacred objects yet to be returned.

This is but a beginning of our continued efforts to have all of the wampum belts, strings and beads returned that are in various museums around the United States. These wampums represent a very important part of the history of our people. Representatives of The Haudenosaunee Standing Committee on Repatriation viewed some wampums for the first time two weeks ago and although we are familiar with their existence and use, some of these wampums have never been seen by this generation of our people.

On October 21, 1989, twelve wampum belts were returned to the Onondaga Nation, the Official Wampum Keepers of the Haudenosaunee, from the University of the State of New York who had custody of these belts since 1898. We negotiated a historic agreement with the Regents of the State of New York which returned 12 major belts to our people. Discussions still continue with the New York State Museum for the return of fourteen more belts and sacred objects.

The Native American Graves Protection and Repatriation Act was the culmination of two years of discussion (1988-1990) by an Ad Hoc Committee consisting of representatives from Indian nations, Museums, anthropologists, archaeologists, staff members of Congress and American Indian lawyers to reach conclusion that placed the human rights of American Indians, Native peoples of Hawaii and Alaska as the paramount principle guiding repatriation. Secondary was scientific interest of the people of the United States.

We owe gratitude to the many people, Indian and non-Indian, who helped to bring this day about. We can all be proud of the accomplishment this day represents. Repatriation is respect for cultures, societies and peoples who are different and in this case, Indigenous to this great land we call Turtle Island. We urge all people to understand the importance of the need to have National Cultural Patrimony returned to native peoples who have the knowledge of their use for the benefit of the communities. We sincerely hope that this repatriation is the beginning of a sweeping movement across the country to return all sacred objects and human remains back to the Original Peoples of these lands.

Attachments: The Wampum Return Agreement

AGREEMENT dated October 13, 1989, between the Council of Chiefs of the Onondaga Nation (the "Council") and the University of the State of New York ("USNY")

WHEREAS:

- 1) The Onondaga Nation is the lawful keeper of Iroquois wampum, pursuant to the Great Law of the Iroquois Confederacy.
- 2) The Council passed a resolution on February 26, 1898 electing USNY to the office of wampum-keeper.
- 3) The Regents of USNY accepted such election by unanimous action on March 22, 1898.
- 4) USNY possesses and holds eight wampum belts, bearing New York State Museum catalogue numbers 37418, 37421, 37422, 37423, 37433, 37420, 37428 and 50033. These belts are commonly identified as the Caughnawaga, Treaty, Alliance, Remembrance, Council Sununons, Wing, Tatodaho and Path belts.
- 5) USNY holds four wampum belts pursuant to the testamentary bequest of Emma Treadwell Thacher. These belts bear New York State Museum catalogue numbers 37309, 37310, 3731J and 37312, and are commonly identified as the Hiawatha, Washington Covenant, First Pale faces and Champlain belts.
- 6) The Council has elected a new wampum-keeper pursuant to the procedures set forth under the Great Law of the Iroquois Confederacy.
- 7) The Council regards the wampum belts specifically referred' to in paragraphs "4" and "5" above (herein "the belts") as the communal property of the Iroquois people, and uniquely important to the cultural heritage of the Iroquois.
- 8) USNY wishes to recognize, maintain and enhance the assistance of the Council to the research, exhibition and other cultural activities of USNY and the New York State Museum.
- 9) The Council seeks the delivery of the belts to the Council because of the unique importance of the belts, and in consideration for the assistance rendered by the Council to USNY and the New York State Museum.
- 10) The Council seeks return of the belts so that they may be used by the Onondaga and the Iroquois people in the practice and maintenance of the Iroquois culture.
- II) The Regents of US NY have carefully considered the issues presented by the Council's request, and acknowledge the great cultural significance of the belts to the Iroquois people.

THEREFORE, the Council and USNY hereby agree that:

- 12) USNY shall deliver the belts described in paragraphs "4" and "5" of this Agreement to the Council, upon the Council's complete satisfaction of the terms and conditions set forth herein.

TERMS AND CONDITIONS:

- (a) The belts shall be stored in a secure fireproof van under the supervision of the wampum-keeper whenever they are not in use.
- (b) The belts will never be destroyed, dismantled or restrung in a way that would change their meaning

A Haudenosaunee/Mohawk Nation Condolence

Article and photograph by Joyce Mitchell



Iakoiane-Kawisenhawe/Elizabeth Hopps; Roaine-Tekanatsiasere/Brian Skidders; Raterontaonhalothore/Howard Thompson; Kaieriniionriwake-Kahionhate/Stamley Jacobs and Kawisienne/Margaret Laffin

The last condolence to raise a Mohawk Roiane happened in 1958. Proceeding since then, there were many Mohawk titles that were duplicated in different communities. The Mohawk Nation Council of Chiefs addressed the duplication. They decided to work on the process to ensure the next condolence ceremony would be held the correct way. Grand Council also agreed with this process and re-affirmed their commitment to unite the 50 Chiefs within the Confederacy.

After an Elder Brother's meeting, one title was forwarded to the Younger Brothers. The Younger Brothers accepted the title and put May 6 as the date of the condolence. The Mohawk Nation foresaw that this historical event would attract a crowd never seen before. Preparations were made to accommodate the huge number of people. The floors were waxed, railings put up on the decks, new stairs were made and the road was fixed. Three tents were put up at the Mohawk Nation Longhouse. As well, one tent was erected at the gathering place for the Younger brothers. Picnic tables, chairs, port-a-johns and ground preparation were put in place on Friday.

An outside cooking pit was the exclusive work of the men. Here they rigged a pulley to move the cast iron pot in and out of the fire. The bison meat, venison, moose meat and beef made their way through the pit. In turn, vats of meat, containers of fried bread, corn bread, baked bread and stock pots of corn soup were waiting for the completion of the condolence ceremony.

Visiting delegates were given passage through the toll booth. The administration and staff of the Three Nations Bridge cooperated with the Mohawk Nation Council of Chiefs and honored the condolence ceremony by allowing the Chiefs and their families through toll-free. As well, it was

delightful to see the greetings to the visitors in the form of a banner from the Seaway International Bridge Corporation.

On Saturday, everyone awoke to a light drizzle. People started making their way to the Mohawk Nation Longhouse for a breakfast meal. The cooks from Akwesasne did an excellent job dishing out scrambled eggs, bacon, sausage, ham, fried corn and oatmeal.

With the drizzle, parking became a task for the men patiently directing and redirecting traffic. A few times a car would have to be pushed out. After a few hours, the parking areas were full and cars were directed to the Oionkwaonwe parking lot where Noonie had given prior permission to park. The men are to be commended for their perseverance and smiling faces. Mike Francis did the initial organizing for the helpers and arranged for the walkie-talkies so there wasn't any confusion when deliveries had to be made.

Waiting for the ceremony to start, the crowd was in great spirits. Relatives and friends from Haudenosaunee Territory were welcomed and made comfortable. A Cayuga woman commented how nice and hospitable the hosts at the Younger Brothers tent were. This happened to be Kawennahare and her helpers.

Time for the condolence.

A ceremonial fire was already in place at the Wood's Edge near the Mohawk Nation Longhouse at the sight of the Elder Brother's place. Then it began. Sometime after noon, a runner brought news of the approaching Younger Brothers. All people from the Elder Brother's side gathered west of the fire to meet the Younger Brothers. You could hear the chant of the Hai Hai from way back. The trees, birds and wind carried the song over to the Mohawk Nation Longhouse. As if on command, the clouds broke and a warmth came over the land. As soon as the Younger Brothers were seen, the minds of the people were lifted and our Elder Brother, the sun, showed this strength to dissipate the clouds.

It was a magnificent sight. Two men in traditional buckskin, led the procession and met two men from the Elder Brothers side across the fire. Poised and erect with their condolence canes, it was an event that made the Haudenosaunee proud. Here we are, 1000 years later, carrying on this ancient ceremony in our original languages.

By the time the Younger Brothers processions reached the Elder Brothers, the Sun was in full strength. We were awed by its power and content with the knowledge that our Elder Brother, the Sun, had given its complete approval.

With the Sun's rays upon us, the Wood's Edge ceremony was completed in its magnificence and as intended under the Kaianereserakowa: One side of the house condoling the other side. Three strings of wampum were passed from one side to the other. With its acceptance, the two sides entered their respective doors.

The Hai Hai continued for some time in the Mohawk Nation Longhouse. After the proper songs were sung and the proper words were given, the Title family under Arenhe'kowa was stood up by the speaker from Onondaga. The introductions were made to the Younger Brothers and the Chiefs smoked their pipes to sanction the family.

Feast food was dished out in great quantities. Many changed and came back for the social that went until midnight.

Many can rest a little easier. The support from Akwesasne organizations, from sister communities, from the clans within the Mohawk Nation were intensely involved to make sure this condolence was put through. The ceremony had a positive outcome. A Mohawk Nation Roiane has been raised and more titles will follow.

LEGENDARY TADADAHO TITLE IS RAISED FOR THE HAUDENOSAUNEE
The Confederacy of Six Nations (Grand Council) condole
Sid Hill of the Onondaga Nation

Article and Photograph by Joyce Mitchell
Indian Time Newspaper Volume 20 # 15 April 18, 2002



The famous Grand Council of the Haudenosaunee met on Saturday morning, April 13 to condole the title of Tadadaho on Sid Hill of the Onondaga Nation. Marking this historic occasion on the Onondaga Nation Territory (near Syracuse NY), the rain never let up during an eight hour ceremony.

Most people would think the rain may have been a deterrent to the ceremony, but one should think otherwise.

When the Kaianerekowa (the Great Law of Peace) was accepted by all Five Nations, a protocol was established to confer a Chief's title upon a predecessor in a matrilineal line. Among the 49 of the 50 Chiefs for the Haudenosaunee, titles are passed along the matrilineal line through a system of clan names. The Mohawk Nation holds nine titles, the Oneida Nation holds nine titles, Onondaga holds thirteen titles, Cayugas have ten clans and the Seneca Nation holds eight titles. As well, these 49 titles, there exists an additional seven titles within the Tuscarora Nation.

It is only the 50 title for Tadadaho that is picked among all the Six Nations. This title sits with the Onondaga Nation on the Roll Call of the Fifty Chiefs.

In accordance to cultural practices and protocols, Haudenosaunee Chiefs, Clanmothers, Faithkeepers and People gather to mourn the person who once held the title. The Longhouse is split into two sides. One side is for the Elder Brothers: Mohawk, Onondaga and Seneca. The other side is for the Younger Brothers: Oneida, Cayuga and Tuscarora. When a condolence takes place, one side will condole the other side. With the Title of Tadadaho, which is a title that sits among the Onondaga Nation, the Younger Brothers condole the Elder Brothers.

Strings of condolence are passed over a sacred fire at the wood's edge of the Longhouse. The strings are accepted and the procession of the Younger Brothers are led by two Elder Brother warriors into the longhouse. Thus is the beginning of a six hour long ceremony that is recited according to ancient times from when the Peacemaker came and installed the first Grand Council around 1100 A.D.

During the Wood's Edge Ceremony, the sacred fire never went out. The birds continued to chirp during the entire condolence ceremony. The rain continued to fall. It was a sign that all was appropriate. Rain is the Creator's way of beginning a renewal to Creation and appropriately, a blessing that raised the title of Tadadaho on Sid Hill, of the Onondaga Nation.

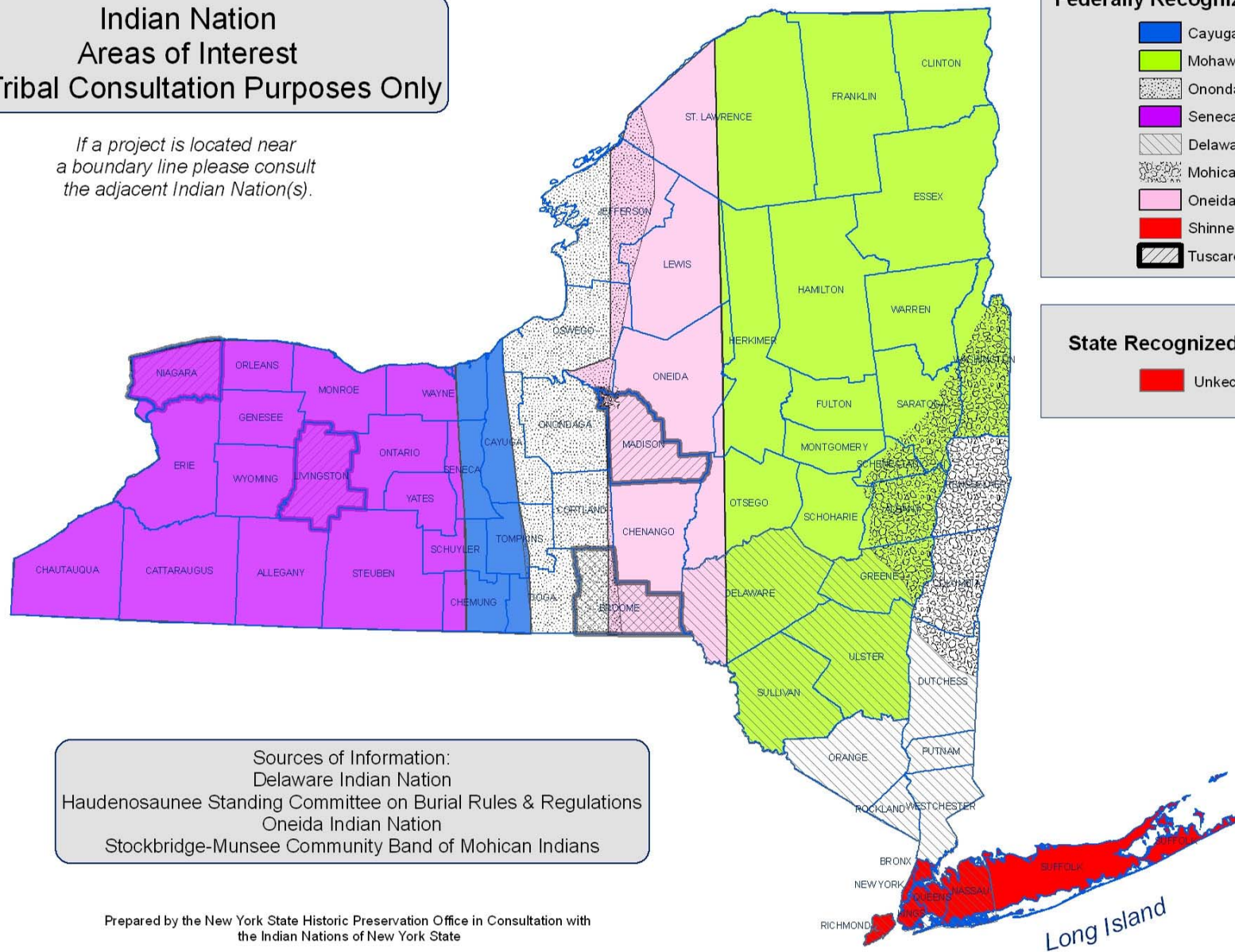
The Onondaga Longhouse was not able to hold all the Haudenosaunee, but the overflow stayed and listened to the ceremony in tents outside. One would think the rain was a deterrent to the Condolence ceremony, but it wasn't.

As Sidney Laffin of the Mohawk Nation explained, "Only the true believers are here."

From Wisconsin to New York and from Ontario to Quebec, Haudenosaunee gathered at the Onondaga Longhouse as the true believers in our ancestors and in the Kaianerekowa.

Indian Nation Areas of Interest for Tribal Consultation Purposes Only

*If a project is located near
a boundary line please consult
the adjacent Indian Nation(s).*



Federally Recognized Indian Nations

- Cayuga
- Mohawk
- Onondaga
- Seneca
- Delaware & Mohican
- Mohican
- Oneida
- Shinnecock
- Tuscarora

State Recognized Indian Nations

- Unkechaug

Sources of Information:
Delaware Indian Nation
Haudenosaunee Standing Committee on Burial Rules & Regulations
Oneida Indian Nation
Stockbridge-Munsee Community Band of Mohican Indians

Prepared by the New York State Historic Preservation Office in Consultation with
the Indian Nations of New York State

